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Fighting Homophobia With Film:

Pink Triangles

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Charlotte Bunch Chosen to Speak At June 12 Rally

By Bob Nelson

NEW YORK — Charlotte Bunch, a lesbian feminist and former member of the board of the National Gay Task Force (NGTF), has been appointed as the representative of lesbians and gay men to the June 12 Rally Committee for nuclear disarmament. Bunch is also scheduled to speak at the rally to be held at the United Nations in support of the Second Special Session on Disarmament.

But Bunch's appointment comes only after months of disagreement within the Rally Committee on the role to be accorded to lesbians and gay men on the Committee and at the rally. Organizers for the gay cause credit the problem to the participation of organizations like Greenpeace USA, SANE and the Riverside Church Disarmament Program which have not worked with gays and lesbians as an organized movement and thus did not understand their importance to the disarmament rally.

"I consider what we've got to be a big victory," said Steve Ault, a New York gay activist who represented the National Organization of Lesbians and Gays (NOLAG) at a series of Rally Committee meetings even though he was not a recognized member of the Committee. "The mood at the meeting on May 12 approving Charlotte Bunch was one of euphoria, elation and apprehension over the logistics of this whole thing. We now have an incredible spectrum

of involvement on the march and on the disarmament issue."

Ault also reported that a group of black and Latino organizations which had threatened to hold a separate rally will now participate in the June 12 Committee. The Third World and Progressive People's Coalition had criticized the Committee leadership for emphasizing two primary slogans ("Freeze and reverse the arms race" and "Redirect resources from the military to meet human needs") and for trying to appeal to "mainstream" constituencies rather than to more radical or diverse groups. The Coalition wanted to add slogans condemning racism and superpower intervention in the Third World and had applied to the New York City Parks and Recreation Department for a separate rally permit. Presumably, only one rally permit will now be issued.

Rally organizers thought that this split was one of the reasons that the gay issue was not addressed more expeditiously.

At the Wednesday meeting, the Rally Committee also sanctioned a lesbian and gay contingent, which will form at Fifth Avenue between 65th and 66th streets. Marchers will proceed down both Fifth Avenue and Broadway to join at the 42nd Street rally site near UN Plaza.

The problem of a lack of lesbian and gay representation on the June 12 rally is a major concern. *Continued on page 6*

Boston Responds

BOSTON—Members of the Boston Lesbian/Gay Task Force for the June 12 SSD 11 Disarmament March have said they are relieved to hear that a speaker representing gay men and lesbians will appear at the June 12 rally and are pleased at the choice of Charlotte Bunch but are disturbed that she might be the only representative of the lesbian and gay community.

The Boston group was composing a letter requesting representation on the committee and a gay speaker at the rally when they learned of the decision of the New York group. They now intend to send a letter requesting that a gay man, preferably Third World, also speak.

The Boston Task Force has been participating in the local June 12 campaign activities despite differences of opinion over the conduct of the campaign. Accustomed to feminist groups which stress democratic process, open discussion of conflicts and assertive outreach to minority groups, Task Force members have found it difficult to work in coalition with church-related and single-issue peace groups (see *GCN*, Vol. 9, No. 34). Many Task Force members in Boston have been active in the June 13 Caucus, a coalition of activists from various June 12 task forces who try to present a feminist and broader-issue perspective to the June 12 campaign.

"I feel that we've had a real impact on the June 12 campaign," one lesbian activist told *GCN*. "We've shown them that lesbians and gays intend to have not just presence, but real visibility and influence on the national disarmament movement. Stepping outside of the feminist movement to join this broad coalition has been a real shock for me. But I hope it's been just as shocking to the other groups to discover that lesbians and gays will make their presence felt."

One accomplishment of the Lesbian/Gay Task Force has been to convince the June 12 campaign to send constituency buses to the march, including a lesbian and gay bus. For information on bus tickets, call (617) 497-6754 and specify that you are interested in the gay and lesbian bus.

A benefit for the Task Force will be held on Thursday, May 27 at the Pipeline Bar, 9 Landsdowne Street, Boston. Funds raised at the benefit will be used to publicize the march and to subsidize seats on the bus.

The Lesbian/Gay Task Force can be contacted by calling Cathy at (617) 661-0974 or by writing to the Task Force at Box 543, *GCN*, 22 Bromfield Street, Boston 02108.

The Task Force would particularly like to hear from gay and lesbian groups in other cities who plan to participate in the march.



Susan Fleischmann



Susan Fleischmann

BOSTON — Lesbians and gay men were well represented among the 2,000 people at a May 15 march against the Reagan administration's programs. The march was organized by the Massachusetts Solidarity Coalition, which includes unions, civil rights and women's groups, anti-war and anti-military organizations and gay and lesbian groups. The Coalition grew out of the September 19 Solidarity Day march on Washington. The rally in the Boston Common at the end of the march included a speech by gay activist Armando Gaitan.

Winthrop Man Murdered

By Larry Goldsmith

WINTHROP, MA—A gay man here was found dead in his apartment on May 15, the victim of an apparent homicide.

Police report that John Marino, 32, owner of The Curio Shop on Winthrop Street, was found lying on his bathroom floor by his mother, who lives upstairs. Marino was lying on his back dressed in robe and slippers and had suffered stab wounds to the chest and back. His robe was open.

Winthrop Police Chief David Rice told *GCN* that Marino had probably been murdered between 1:30 a.m. and 4 a.m. Rice said that Marino's mother reported hearing a loud argument around 1:30 a.m. and a noise like a car backfiring around 4:30 a.m.

Marino was well-known in the Winthrop community as the owner of The Curio Shop, a card and knick-knack store. A friend told *GCN* that Marino was a popular person and was especially well-liked by neighborhood kids, who often came by his store.

Police have few leads at this time, but are attempting to contact friends or acquaintances of Marino who may be able to supply information useful to their investigation. Anyone who saw Marino in the period just preceding his

death or who has any information that may be of use should call *GCN* at (617) 426-4469, Mass. State Trooper G.R. Walsh at (617) 566-4500, ext. 342, or Winthrop Police Lt. Angelo LaMonica at (617) 846-1212.



John Marino

News Notes

quote of the week

"When my bread and butter is endangered, I don't care about people's rights. Business has a mind of its own."

—A straight bar owner in Colorado, fearing the loss of his business due to the presence of lesbians and gay men in his establishment.

misfortunes at harvard

CAMBRIDGE, MA — The Faculty Council of Harvard University has refused to hold a hearing with the Gay Students Association (GSA) to discuss anti-gay statements made by psychology professor Edward Patullo, director of Harvard's Center for Behavioral Research.

The 18-member Council, headed by Dan Henry Rosovsky, said it would take no action against Patullo because "the right of free speech is paramount."

Patullo had written a letter published in the Harvard *Crimson* that referred to homosexuality as "a misfortune" and endorses the use of "negative social pressures" to keep people from adopting the gay lifestyle (see GCN, Vol. 9, No. 43).

Although the GSA has been lobbying for the adoption of an official non-discrimination policy toward lesbians and gay men at Harvard for four years, the Faculty Council has not been persuaded. Given this fact, J. French Wall, GSA president, said that he was especially disappointed that the council would not at least disavow Patullo's statements.

"Patullo wishes we gays weren't here at Harvard," Wall told reporters. "And when I go to University Hall and wait in offices and never get an appointment, it's clear that the deans at Harvard feel the same way."

GSA members are now drafting letters to the council and Harvard president Derek Bok demanding an explanation for their refusal to adopt a non-discrimination policy toward gay men and lesbians in the undergraduate school. Several of Harvard's graduate schools have adopted such policies.

embracing lesbians

FRANKFORT, KY — Legislation aimed at strengthening state programs dealing with spouse abuse was passed here recently despite attempts to discredit lobbyists for the legislation by calling them lesbians.

Representative Willard Allen had told his colleagues in the House that "spouse abuse centers are run by liberals [who are] pro-ERA, pro-abortion, anti-family." He attacked battered women shelter organizers for "embracing lesbians as leaders" and employing "radical feminists."

The Kentucky Commission on Women and other legislators successfully opposed Allen and fellow right-winger Representative Tom Riner.

married stewardesses rehired

CHICAGO — A federal judge has ordered United Airlines to rehire 1400 stewardesses who were forced to quit when they got married.

United must now add the dismissed stewardesses to its rolls of laid-off employees eligible for recall on a seniority basis, according to the Detroit *Free Press*.

lesbian/gay radio project aired

SAN FRANCISCO — A series of radio documentaries investigating three areas of public policy affecting lesbians and gay men will be broadcast nationally this summer.

The documentaries, by independent producers Carolyn van Putten and Zane Blaney, are part of the National Lesbian and Gay Men's Radio Project.

The Moral Majority has targeted the series as part of a "gay conspiracy." The radio project was created in part to counter this kind of inflammatory rhetoric, say its producers, and to inform a general audience about the different treatment gay people face in their daily lives, at the U.S. borders and in proposed federal legislation.

The three 30-minute programs, entitled "Litany for Humanity," feature the comments and opinions of 50 lesbians, gay men and straight men and women whose lives have been directly affected by these issues.

The series is being distributed in May to Corporation for Public Broadcasting stations via the National Public Radio Satellite system, the National Federation of Community Broadcasters and the Pacifica Foundation. They will also be available to interested stations in Australia, England, Canada and Holland.

Stations that have already scheduled broadcast of the series include WGBH, Boston, KPFK, Los Angeles, WUOM, Ann Arbor, WUOT, Knoxville, KPBS, San Diego, KUOW, Seattle, and KPFA, Berkeley.

Interested listeners should contact their local public radio stations concerning broadcast of the series or contact the producers at Western Public Radio, Ft. Mason Center, San Francisco, 94123 where the project was produced.

stanton home annexed to park

SENECA FALLS, NY — The Elizabeth Cady Stanton Foundation has completed the purchase of the Elizabeth Cady Stanton House and will now donate it to the National Park Service (NPS) for inclusion in the Women's Rights National Historic Park.

According to Herbert Cables, Jr., who was recently appointed Director for the North Atlantic Region of the NPS, the historic park will have a budget of \$105,000 for fiscal year 1982.

Local feminists who were concerned about the fate of the house and historic park under the administration of Interior Secretary James Watt were "heartened" by Cables' announcement, according to a report in Rochester's *New Women's Times*. The money will be used to hire a historian, a secretary, and two summer guides, and nearly \$35,000 has been allocated for repairs to the Stanton house.

drugger/robber convicted

SAN FRANCISCO — Sabam Drea, a 34-year-old Yugoslav alien who in the past year has made a career of picking up tricks, drugging them and burglarizing their homes, has been convicted in San Francisco Superior Court on 11 counts of robbery, burglary, administering drugs and auto theft.

Once Dreas is in the hands of the Department of Corrections, he will face additional and similar charges in Los Angeles, Chicago and New York.

The Governor of Illinois has issued an extradition warrant for Dreas, according to a report in the *Bay Area Reporter*.

Dreas began his operations in San Francisco last December; according to the testimony of his victims, he would strike up a conversation with a gay man in a bar, on the street or in a parking lot, talk about how he was a lonely, shabbily-treated tourist and urge the listener to go for a beer or a cup of coffee at the victim's home. There he would administer a powerful narcotic, Lorazepam or Activan, to their beverage. The coroner indicated to one victim that, had he consumed all the drug, he would be dead.

When one of Dreas' first San Francisco victims reported the incident to the *BAR*, the story was published and *BAR* readers began phoning the paper saying they had read of similar cases in Chicago, reported by Steve Kulieke in Chicago's *GayLife*. Kulieke and police in New York City aided San Francisco Police Department Inspector Sam Hamilton in apprehending Dreas this past winter.

In court, Dreas took the stand in his own defense, arguing that he needed a job and in the process of looking for work he was solicited for acts of prostitution. He said that he completed the act, his john got drunk and passed out, and he took valuables in lieu of the payment to which he felt he was entitled.

suit may fly

CHICAGO — A male-to-female transsexual airline pilot has won the right to sue Eastern Airlines for firing her after she changed her sex.

The airline has discriminated against Karen Frances Ulane, formerly Kenneth Francis Ulane, on the basis of her sex, according to U.S. District Judge John Grady, and such discrimination is prohibited by the Civil Rights Act of 1964.

This successful use of the Civil Rights Act to protect transsexuals is unprecedented.

Ulane is seeking reinstatement with full seniority, lost wages and benefits and at least \$4 million in compensatory damages and unspecified punitive damages.

When Ulane notified her superiors at Eastern that she was to undergo a "gender reassignment operation," she was refused reinstatement in her \$60,000-a-year job.

Future court decisions will determine whether Eastern had the right to imply in its rejection letter to Ulane that it rejects women or potential sex reassigners as pilots.

lesbian and gay male scholars

CHICAGO — The Gay Academic Union has issued a call for papers to be presented at its eighth national conference this fall.

Proposals for formal research presentations, roundtable discussions, performances and workshops will be accepted in the following areas: the arts; behavioral sciences; business and economics; communication and mass media; education, student activities and campus life; history; law, civil rights and political science; library science and archives; literature; mental health and personal growth; physical health and wellness; religion, spirituality and philosophy.

Consideration of proposals submitted before June 14 is assured. After that date proposals will be considered only if space is available.

The conference will be held on October 8 through 10 at the Conrad Hilton Hotel. For more information, write to GAUCC, P.O. Box 60046, Chicago, IL 60660 or call (312) 764-3405.

black women rule

PAGEDALE, MO — The administration of this city of 4,500 will be easier now that the government is all-woman and all-black, according to Mayor Mary Hall, who was sworn into office on May 13, along with three alderwomen.

"I think we'll communicate better," said Hall, a 35-year-old retail sales clerk for Famous-Barr Co. "I'd like to change the name to the Board of Alderpeople, though."

A standing-room-only crowd packed the meeting room and cheered as the new officials took their seats, completing an about-face in the racial composition of the government, which was all-white in 1977.

The government of this city is unique in the nation, according to officials from the National Association for the Advancement of Colored People, the National Organization for Women, and the National League of Cities.

The elected officials of Pagedale, which is predominantly black, will be all-female and all-black at least until July 13, when there will be special election to fill Hall's vacant seat on the board.

all the characteristics of a woman

MONTREAL — A restaurant owner who refused to serve a 35-year-old transsexual was ordered to pay \$500 in "moral damages" to the woman, according to the *Gay Niagara News*.

"She is an honorable person who should not be inopportunistically humiliated in an imprudent manner," said Provincial court Judge Pierre Durand to restaurant owner Anita Anglsberger.

According to testimony given in court, Anglsberger refused to recognize the plaintiff as a woman and publicly humiliated her by associating her with prostitutes who work in the central downtown area where the restaurant is located.

Judge Durand noted that the plaintiff was soberly dressed at the time of the incident, which took place in May, 1980, and had all the characteristics of a woman.

living sober

BOSTON — The sixth annual lesbian and gay conference on alcoholism will be held here from May 28 through 31.

Sponsored by the gay Alcoholics Anonymous group in Boston, the conference will include more than 70 workshops and an alcohol-free dance for the more than 700 people from across the country that organizers expect to attend.

The conference is designed for lesbians and gay men who want help with their drinking problem or would like information on alcoholism. A fee of \$25 has been set for the four-day events but arrangements can be made for persons with low incomes.

The event will be held at Emmanuel College, 400 The Fenway.

For more information, call Dick at (617) 523-8187, Helen at (617) 567-2045 or Dan at (617) 267-5724.

help produce pride

BOSTON — Interested in working with sound equipment or on stage at the Lesbian and Gay Pride Day rally?

Do you have a booth or table that you want to set up at the rally site?

Attend a meeting with the rally's organizers at 7:00 p.m. on May 27 at 131 Clarendon Street (near Copley Square). Call (617) 262-4777 or (617) 731-6737 for more information.

conferences

Lesbian and Gay Physician Assistants of the American Academy of Physician Assistants will hold their **annual meeting** from **May 30 to June 3** at the Washington Hilton in New York City. The caucus is sponsoring education seminars and workshops on the acquired immunodeficiency syndrome, hepatitis B vaccine and taking a sexual history, in addition to an exhibit on the conference floor and social events. For details, contact Ron Vachon, 506 W 42nd Street, #E5, New York, 10036.

The **Fourth National Lesbian and Gay Health Conference** will take place at the University of Houston from June 4 to 6. The theme of the conference is **Survival Issues in Health Care: Lesbian/Gay People As Providers, Consumers**. Over 30 workshops, focusing on issues such as Kaposi's sarcoma, parenting and alcoholism will be presented by specialists in these fields from around the country. For information, contact: Registration, Continuing Education Center, University of Houston, 4800 Calhoun, Houston, 77004.

News Commentary

The Susan Saxe Case: Summing It All Up

By Nancy Wechsler

BOSTON—Susan Saxe, lesbian, feminist, anti-war activist, was released from Massachusetts Correctional Institute in Framingham on May 6 after serving just over seven years in prison. She has served more time in prison than almost any other woman prisoner in this state.

Saxe was serving time for her participation in a bank robbery in Philadelphia, a break-in and burning of an Armory in Newburyport and a bank robbery in Brighton in the early 1970s.

Since being released from prison, Saxe has moved to the Philadelphia area.

Saxe's release from prison meant a lot to me personally. I had gotten to know her while covering her trial in Massachusetts in 1976. Those of us who supported Saxe did so for many different reasons. Many of us identified with her as an outfront lesbian, political activist and '60s radical who had taken a vocal stand against the Vietnam war. Not all of us agreed with everything she said or did, but

While the straight press sensationalized everything and talked only with the prosecution in the case, *GCN* became the one paper to give voice to Saxe and her defense committee's side of the story.

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Because of distortions in the straight press, confusion remains to this day about exactly what Susan Saxe was accused of and why she was in jail.

Saxe was arrested on March 27, 1975 in Philadelphia after spending four and a half years underground. She faced several charges. To charges of conspiracy to rob a Philadelphia bank and charges of breaking into and burning a Newburyport, Massachusetts Armory, Saxe pleaded guilty and received a ten-year federal sentence.

When I talked with Saxe recently she explained why she pleaded guilty to those charges. "I pleaded guilty to that because I wanted to be able to talk about the Armory break-in. They didn't have much evidence for some of the stuff but they wrapped it all up together and since I was facing

parole. She was never accused by the prosecution of actually shooting Schroeder.

Saxe was never convicted by a jury on these charges. Her trial, which began on September 15, 1976, ended in a hung jury after several days of deliberations. The defense learned that a majority of the jury had voted for acquittal. The hung jury was a result of all the work people had done on Saxe's defense, the legal work and political education about the trial. It was also the result of an overconfident district attorney with a case that wasn't really as strong as he thought.

After the first trial the government moved to re-try Saxe, this time with a stricter presiding judge and different rules for choosing the jury. She was given the option by the prosecution of pleading guilty to two counts of armed robbery and one count of manslaughter and of being sentenced to 12 to 14 years. Instead of going through a second trial with the possibility that it might end in a guilty verdict, which could mean life imprisonment without parole, Saxe chose to plead guilty and serve out the 12 to 14 year sentence, which would run concurrently with the ten year sentence she had been given for the armory break-in and Philadelphia robbery.

• • •

Susan Saxe has now completed her sentence for the Brighton bank robbery and is out on federal parole until October 1984 for the other charges. Her parole conditions include: that she must live within the Eastern District of Pennsylvania and get permission to travel outside that area, that she must report in person once a month and file a written report once a month, that she not associate with people with a criminal record and that she seek and maintain employment.

Saxe's problems with Massachusetts are not yet over, however, as she is still under indictment for tax evasion charges filed just a few months before her release (see *GCN*, Vol. 9, No. 33). The charges come in the aftermath of a much-publicized police raid on the prison in the early morning hours of January 6. The district attorney's office announced at that time that it was looking for evidence of a huge gambling and drug operation run from within Framingham prison's computer room. Little or no drugs were actually found in the prison.

Along with several others, Saxe

When I first got out I escaped from the press. I had a very elaborate plan to leave behind the feds, the local police and any possible crazies that were on my trail. However, the feds got to our half-way point an hour before we did. I'm being tailed and watched constantly, the phone is tapped, it's

still in prison. There are people I left behind that I really care about that I can't see now. I miss them. I have a lot of intense feeling about leaving there. As we were driving away in the car, women were leaning out the windows holding clenched fists and screaming and cheering. I've never seen anything

"Prison is a place where people who are already hurt and abused and strike out because of that abuse, are hurt and abused some more and released to strike out harder."

like a flash-back to the '60s. But things in Philadelphia are pretty low-key. There haven't been any problems with the Philadelphia police.

What kind of things has Saxe been doing? "I've been getting acclimated to looking at traffic lights when I cross the street. I've lost a lot of the nuances of negotiating some things. I've been in an environment for seven years where I knew everyone. And now when I walk down the street I don't know anyone. So I've been used to making eye contact with everyone I pass and I find myself still doing that and it is obviously the wrong kind of body language, especially for a woman in the city streets. The first few days I felt awkward, like I didn't belong. But that is wearing off.

"Part of my head and heart is

like that before. I was incredibly moved. The women threw a party for me on the Monday before I left.

"I have a very strong commitment to keep working on issues of women in prison and prisoners in general. I want to keep working with AIM [aid to incarcerated mothers — a program Saxe helped start].

"Right now it is hard to make a commitment to a nine-to-five job because I have to keep coming back up to Boston for the hearings [on the tax charges]. I'd like to do some kind of job that is in a feminist related area. There are a few possibilities, nothing firm. I will continue to do political work. I definitely want to do some writing and speaking and workshops on women in prison.

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Not all of us agreed with everything she said or did, but in our guts we knew she was one of us — that we had more in common with Susan Saxe than we did with the government that was prosecuting her.

in our guts we knew she was one of us—that we had more in common with Susan Saxe than we did with the government that was prosecuting her. For those of us who were a part of the anti-Vietnam war movement, Susan Saxe was a part of our collective history. To turn our backs on her would have been to turn our backs on ourselves.

Leslie Cagan, a member of Saxe's defense committee, speaking in 1976 (see *GCN*, Vol. 4, No. 12) talked about the significance of the trial. She said, "I think the trial and all the publicity around it is an attempt by the government to discredit the anti-war movement. The press and government have created an image of Susan as a crazy, lesbian, revolutionary bank-robber. With that image they hope to dismiss both Susan and the whole movement. To support Susan is to say that no, you cannot dismiss any of us so easily. To support Susan is to say that the anti-war movement was right all along about the war and the role of US imperialism. To support Susan is also to support someone who is willing to be upfront and open about her lesbianism even when it will most likely make things more difficult for her."

I also had other personal reasons for taking up work around Saxe's case and FBI and grand jury harassment of our communities. A friend of mine, Jill Raymond, was sitting in jail in Kentucky throughout 1975 for refusing to testify before a federal grand jury that was looking into the whereabouts of Susan Saxe and Kathy Power and was, in general, collecting as much information about the lesbian and feminist movements as possible in order not only to find Susan and Kathy but to infiltrate, disrupt and destroy our movements.

Jill Raymond was a political person not so different from myself. If she could end up in jail, so could any of us. Her jailing got me interested in the government's use of the FBI and grand juries and in defense work of political prisoners.

Saxe's trial, and the FBI and grand jury invasion into our communities raised issues and controversies that still go on to this day. *GCN's* coverage of the trial was often attacked as "not objective."

such serious charges in Massachusetts, I decided it was best to get that out of the way. Plus, it enabled me to talk about how I felt about some of our better symbolic anti-war actions, especially the Armory. [The murders of student demonstrators at] Kent State and Jackson State affected me deeply. The Armory break-in and burning was immediately after Kent State."

In addition to burning down the Armory, Saxe stole government documents stored there which contained information for contingency plans for counterinsurgency operations against the civilian population of the Boston area in the event of martial law. In talking about the armory break-in with me in 1976 (see *GCN*, Vol. 3, No. 47) Saxe said, "I think the break-in was an anti-violent act. We put all the uniforms in the middle and torched it and burned the place down. Not one gun, not one bullet could be used by the government against anyone else."

Saxe was also charged with participating in the September 23, 1970 robbery of the Brighton,

"The media forgets that there are many of us who were political and committed at that time and who are political and committed now and not involved in drug dealing and not involved in following a guru and not involved in becoming a market consultant."

Massachusetts branch of the State Street Bank and Trust Company. A policeman, Walter Schroeder, was killed outside the bank. The prosecution contends that he was killed during the robbery, which would mean all participants in the robbery could be charged under the Massachusetts felony murder law. Saxe was charged with two counts of robbery (two tellers were robbed) and with felony murder. To these charges she pleaded not guilty and was tried.

The Massachusetts felony murder law states that if a person is killed in the course of a robbery all alleged participants are charged with first-degree murder and are held equally responsible regardless of who actually pulled the trigger. If convicted of that charge, Saxe would have faced mandatory life imprisonment without chance for

has been accused of failure to file income taxes, a misdemeanor, for three of the years she worked for a prisoner-run computer company. The raid and the tax charges are considered by many as harassment of the prisoners and an attempt by the state to shut down the computer training program. Saxe has pleaded innocent to these charges and no date has yet been set for the trial.

• • •

I talked with Susan Saxe recently when she was in Boston for a hearing on the tax charges. We talked about how it felt to be out of jail, about the new charges against her, her years in Framingham and her plans for the future.

Saxe said that "it feels frighteningly normal to be out of jail. I'm amazed how quickly I've adjusted.

Susan Saxe Explains Tax Evasion Charges

Saxe maintains that she is not guilty of tax evasion, that she has done nothing illegal and that all the bookkeeping for the prisoner-run computer company was aboveboard. "We haven't concealed a penny. All the money has gone through the institution's books and they have been audited every year.

"The charges are a farce, a mockery. If any crimes have been committed they are crimes against us and against the people of Massachusetts who are going to foot the bill for the prison raid. People will be paying in lots of ways — our computer company did millions of dollars in free or cheap work, mostly for state agencies."

Saxe is very concerned with what will become of the computer program in the aftermath of the raid and what will become of the five men still in prison who worked on the computer program with her and also face tax evasion charges.

"I'd like to talk a little about the whole effect this raid and slander campaign is having on some of the other men and women who have been involved in this program. I'm the one who has been raked over the coals in the press but other people have been hurt very, very badly.

"For example, all the men who were involved in the program are now under worse conditions in prison. Most of them are men who have done many, many years inside and have devoted virtually all of those years to building a program that deserves the international acclaim that it received. The company did a lot of free work, to the savings of the taxpayers, on very worthwhile things like the lead paint testing program, other health and safety-related and environmental-related things. We put over 600 people through computer school, taking people with an average of a tenth grade education and turning out skilled computer programmers, systems analysts, computer operators, so that over 600 people are out there in jobs in an industry where Massachusetts is losing jobs because of a lack of skilled personnel. The program has produced a recidivism rate unequalled anywhere, of three to four percent in a state where 30 to 40 percent are the official figures, and that isn't counting the people who return after one year. The real rates are estimated as high as 70 to 80 percent.

"In addition to the work we did running the computer training program and the work we did for the state, we did a tremendous amount of work setting up the computer room and keeping it going.

"The original five programmers came to Framingham in 1973 when the prison went co-ed. What they found in the area of the building they were given for the computer center was a huge dilapidated loft in a 100-year-old building. They put in new sub flooring, tiled the floors, divided the area into five different rooms. They put in dropped ceilings and air conditioned the place to keep the computers dust-free and cool.

"Over the years, by the time I was there we had to put in an entirely new electrical wiring system and new plumbing. We did some of the work ourselves and we paid contractors to do some of the more complex work. We paid for all the equipment and supplies. We put in thousands of hours of free labor. We put in our own personal funds. Every cent of it was earned through work as computer programmers.

"We had huge bills. The maintenance on the site alone was staggering. Our electrical bills were \$1000 per month just to air condi-

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Editorial

Spring at last has come to Boston, and it is no longer such a chore to go outdoors. As is usual at this time of year, the rise in temperature also means an increase in street violence. And despite the newness of the season, the Boston area, with its long history of violent attacks on members of minority groups, has already been the stage for a number of killings and assaults. Some, like the murder of William Atkinson, a black man whose body was found last month near the train tracks in a predominantly white part of town, are racist attacks. Some, like the recent rapes in the Arnold Arboretum, are attacks against women. Other incidents, like the assaults in Dorchester or the stabbing near the Fenway reported recently in the pages of *GCN*, are violent attacks directed specifically at people presumed to be lesbians and gay men.

Rising temperatures have been felt elsewhere, too. In this climate of escalating violence, the Boston vice squad has taken a new offensive in its campaign against victimless crime. Sensational accounts in the straight media recently reported the culmination of a five-month investigation by the Boston vice squad, involving a list of law enforcement agencies ranging from a small-town Vermont police department to "possible investigations by federal officials" (code words for the FBI or the investigative unit of the Postal Service). Five men were arrested in Boston and Vermont on charges relating to prostitution and dissemination of obscene matter. Vice squad detectives granted interviews and allowed a WNAC-TV camera crew to televise a midnight raid on a private apartment. Before even the assistant district attorney knew what was going on, newspapers, radio and television were issuing detailed but erroneous reports of an "international male prostitution ring."

Exactly a week later, 16 police officers stormed onto the

premises of the Loft 21, a private gay club conveniently located just behind police headquarters. Straight media reported a "porno, sex and drug raid." Of the more than 50 charges filed so far, two were for "keeping a house of ill fame," three were minor drug charges lodged against club patrons, and the rest were multiple counts of selling soft drinks without a license, selling alcohol without a license, holding an "unlicensed Sunday exhibition" (the Sabbath is still holy in Puritan Massachusetts, thanks to the state legislature) and overcrowding.

Community reaction to these latest events has raised the issue of police priorities on an ostensibly tight budget of more than \$50 million. A Speaking Out in last week's *GCN* called for the abolition of the vice squad by pressuring the city council to eliminate its budget. Such a ploy may have worked in Washington, D.C., but in Boston the punishers of victimless crimes are more insidious. The city council allocates money to the Boston Police Department not on the basis of individual programs, such as homicide, theft or vice, but solely on the basis of a specified number of sworn personnel. The police commissioner, appointed by the mayor, has the power to spend that money and assign those personnel in any way he chooses.

Spokespersons at both city hall and police headquarters have said there is no way to determine how much money the vice squad spends. The vice squad will not say exactly how it conducts its investigations. The very public which the vice squad claims to protect (from victimless crimes!) cannot say whether it wants that protection. We need to combat rape, queerbashing and racist attacks; we don't need police enforcing private morality. The vice squad, which in cooperation with the straight media serves only to victimize those it claims to protect, should be abolished.

Community Voices

spreading the word more blackberri

Gay Community News:

I would like to correct an error in your April 24 edition. Under the heading "Good News" you stated David Wynyard had begun the "first gay broadcasting service." That is incorrect.

In January 1982, "Another Voice" began airing a weekly syndicated gay radio program in Flint and Detroit, Michigan. Since then "Another Voice" has added two more Michigan cities. There has also been a contact by three other cities outside the state.

While glad to see Mr. Wynyard spread the true Gay word, I feel the many lesbians and gay men involved in the production of "Another Voice" deserve the credit for their accomplishment.

Sincerely,
John O'Neal
Exec. Producer
Another Voice
Bloomfield Hills, MI

thanks and sorry

Dear Friends,

As Promotions Manager of *Gay Community News*, I would very much like to thank Proud Pansy Productions, Blackberri, and the members of the Shakra band: Barbara Keel, Debbie Lempke, Rosanne Hebert, and Shani Dowd, for the fine concert benefit for *GCN* on May 15. I'd also like to thank all the people who helped with the technical production of the concert, the friends whose donations helped make the concert possible, and the anonymous fairy who offered to match contributions.

I would like to apologize to members of the community for the use of the offensive phrase "wheelies welcome" on publicity for the concert. *GCN* has been trying to make all disabled people feel welcome and acknowledged among our workers and readership, and we truly regret the lack of knowledge about the wishes of the disabled community that led to this oversight.

Sincerely,
Maida Tilchen
Promotions Manager, *GCN*
Boston, MA

keep on keeping on

Dear *GCN*,

I get my *GCN* on a regular basis and enjoy it to the fullest. This and the *Nambly News* are about the only ones that the screws will let in. They have put a stop to most of the gay publications because they think that all gays are sick.

There are about 200-300 gays incarcerated here at Walla Walla. It has been slow going to get some of the administration together when we as gays wanted to get a group started so that we could encourage each other and have discussions on some of the difficulties that we could iron out for ourselves.

I am in here on my first charge of indecent liberties with a minor and have been classified as a sexual psychopath. I enjoy reading books about other gays and pedophilia. This is the only way that I can keep my own identity. You at *GCN* have kept me going. I really enjoy the articles, the Speaking Out, and the Unicorn.

Thank you.
Karyl Swartz, 365331
Box 520, Walla Walla, WA 99362

Dear *GCN*,

Many thanks to those at *GCN* and Proud Pansy Productions for bringing Blackberri to town. Anyone who missed his performance is to be pitied, but fortunately the album of Blackberri & Friends, *finally* is available.

Thanks also to Scott Brookie for his interview and review in *GCN* (May 15); those interested in boy love might note Blackberri's comment, "I've been sexually attracted to males as far back as I can remember, as far back as age three or four." The idea that children shouldn't have sex until after they vote seems to be a purely middle-class (and largely white) notion.

My only complaint is that the remarkable drawing of Blackberri (used on the poster and program notes) could not also appear on the *GCN* cover. There is a tendency to view all faggots as white — a part of the tendency to think all feminists are white and all blacks are men.

Past covers of *GCN* have included Boston's Mayor Kevin White, Edward Kennedy, Gerald Ford, Jerry Falwell, Congressman Larry McDonald of Georgia, and even some lesser-known candidates (straight white men) for local elections. In the history of *GCN* covers, there have been more straight white men pictured than black lesbians and faggots. The covers of Bessie Smith (5:4), Pat Parker, Audre Lorde (8:34) and Michelle Cliff

(8:28) have presented a strong view of black lesbians.

But the previous covers of black gay men — while important for the visibility — have raised some disquieting questions. The first cover picture (4:39) has a white man with his black slave. James Baldwin (7:28) has never presented himself as vibrantly gay. The Cuban Refugees (8:14) portrayed a picture of bewildered pathos. The graphic and cartoon in 9:12 (Black & Whites Together) and 9:33 (Snow Queen) pose central questions about the relationships between blacks and whites but say little about black faggots themselves. In none of these covers do I feel the strength, vibrancy, independence, liberation, and joy which Blackberri presents to his audiences.

Hopefully we'll hear more from Blackberri and other black faggots — whose voice is not encouraged enough either in the black community or in the lesbian/gay community. Hopefully, Jerry Falwell, Larry McDonald, Kevin White, Edward Kennedy or other men who aspire to be straight will not contaminate lesbian and gay media.

Yours in struggle to destroy the straightness in us all,
Charley Shively
Cambridge, MA

Join the GCN



We are happy to inform readers that our *GCN* Sustainer Program has gotten off to a successful start. We have already "recruited" 25 sustainers — individuals, couples, households and organizations — who, together, have brought us one-third of the way towards our goal of \$12,000. This week, we want to start speeding to the halfway mark. We urge *you* to become a Sustainer by filling out the coupon below.

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Speaking Out

Announcing: The Boston Lesbian & Gay Political Alliance

By Lois Johnson, Eric Rofes, Ann Maguire, Richard Burns, Tim McFeely, Marsha Levine, Sheri Barden and others

Over the past five years, the ability of lesbians and gay men to exert influence over governmental officials has become increasingly apparent in various parts of the country. In cities such as Washington, D.C., Houston, Atlanta, San Francisco and Seattle, gay political organizations have become an important factor in city elections. This clout has brought about increased consideration of lesbian and gay issues. Public officials have become aware that a large bloc of voters is coalescing around shared concerns for protection against anti-gay violence, the establishment of anti-discrimination ordinances, and the participation of openly gay people in city government. With the advent of district-wide elections next year in Boston, comes a similar significant opportunity for lesbians and gay men throughout our city.

Many of us have been aware of an organizational void within our local community. While we believe Boston's lesbian and gay community is among the strongest and most cohesive in the country, our reluctance to develop and support a mainstream political organization which specifically focuses its energies on local electoral politics has resulted in a community which has not fulfilled its potential as a vital influence on Boston politics. The insensitive and arbitrary removal by city officials of the Mayoral liaison position last year is just one indication of the need for increased organizing. With the re-establishment of the position, we will again have a presence in City Hall, but we need an independent voice that will be heard and that will translate into thousands of votes in the minds of city officials.

We have formed the Boston Lesbian and Gay Political Alliance to assure that the strong concerns of lesbians and gay men throughout Boston are heard in future elections. We intend to focus our energies very specifically on lesbian and gay issues and aim to provide citizens with substantial information on all candidates' stands on issues which involve the gay population. We hope to serve as advocates for the specific needs of our community, and to lobby and endorse public officials whenever necessary to further our cause.

Community Voices

anti-zionism and anti-semitism

An Open Letter to the Women's Movement:

We are a group of Jewish lesbian/feminists of Eastern European (Ashkenazi) background, all of whom have been struggling, as individuals and in groups, against oppression by gender, race, economic class and sexual orientation, as well as against U.S. imperialism. We have joined together to affirm our varied Jewish identities and to fight anti-Semitism. We see the unchallenged persistence of both subtle and violent anti-Semitism as threatening to all Jews and destructive to any movement for justice and freedom.

A recent manifestation of such anti-Semitism are letters circulated in the U.S. feminist media by a group which calls itself Women Against Imperialism. Because of our commitment to fighting oppression in all its forms, we are outraged at WAI's insinuation that to fight for Jewish survival is antithetical to working against racism and for Third World liberation.

Zionism: A Strategy for Jewish Survival

The State of Israel was created after World War II when hundreds of thousands of Jewish survivors were homeless. At that time, most nations continued to refuse entrance to Jews just as they had before and during the war. Since 1948, Israel has served as a place of refuge and safety for Jews all over the world, including Jews of color from Arabic and African countries. It is not widely recognized that the Jewish population of Israel consists of 67% Sephardic, Arabic, and African Jews. In other words, 67% of Israeli Jews are people of color who have escaped life-threatening persecution in the countries of their origin. WAI denies that these Jews and millions of others around the world today have a right to survive by resettling in a homeland of their own where they can live freely as Jews.

We are painfully aware of the complexities surrounding Israel's creation and the displacement of the Palestinian people. Like many Israelis, we are critical of the racist, classist, and militaristic policies of the current Israeli government. We also strongly support the growing movement of Israeli lesbians and feminists against patriarchal oppression.

But none of our criticism in any way undermines our conviction that Israel has a right to exist. *Zionism is one strategy against anti-Semitism and for Jewish survival.*

Anti-Zionism Is Anti-Semitism

Criticism of Israeli policy is not in and of itself anti-Semitic, nor is it anti-Zionist. But *anti-Zionism demands the dissolution of the State of Israel*. This would mean the destruction of the Jews within Israel (European, African and Middle Eastern Jews); it would also mean the destruction of a refuge for Jews suffering persecution in other countries. Ultimately, the dissolution of Israel would give license to increased anti-Semitism throughout the world and would endanger all Jews wherever we might live. *Any anti-Zionist position is, therefore, anti-Semitic.*

The vehemence with which Israel's right to exist is denounced and the singling out of Israel as the *only* country among nations to be dissolved both reflect and encourage Jew hating around the world. This position falsely magnifies Israel's influence in the world and repeats the historical stereotype of Jews as so dangerously powerful that only destruction will contain us. How different is this from the Christian superstition which casts the Jew as the Devil?

WAI also maintains that "Zionism is racism."

This position completely ignores the fact that Middle Eastern, African and Sephardic (Spanish) Jews are *people of color* and that these Jews have come to Israel in order to find freedom *as Jews*. Thus, the anti-Zionist position of WAI is itself racist, since it refuses to acknowledge that two-thirds of the Jews of Israel are people of color.

Dividing the Movement: Who Benefits?

We reject WAI's implication that "Zionism is racism" and that Jews supporting the existence of Israel are automatically aligning themselves with the worst conservatism. This makes it seem impossible to be a proud, affirming Jew, proud enough to feel that Jews deserve a country where we can be safe, and at the same time to be a committed fighter against imperialism and racism.

The fact is that many Jewish women, firmly committed to the existence of Israel, have been and continue to be extremely active and supportive in Third World struggles. The split that WAI's theoretical position implies has no basis in reality. It is an attempt to divide our ranks, to make gentle Third World women and Jewish women mutually suspicious and hostile to each other, and to prevent alliances among us. It is an attempt to create confusion and distrust. In the end, it only gives power to our common enemies.

A Multi-Issue Movement

By fighting racism and only racism, WAI claims that "genocide, women's oppression, anti-Semitism, and class exploitation" would be eliminated (it does not mention the oppression of gays and lesbians). We reject that position. Anti-Semitism is not the same as racism, just as racism is not the same as classism, classism is not the same as heterosexism, etc.

While we must explore the interconnections between these different oppressions, we must also address each individually; each oppression has its unique characteristics and each cuts across different allegiances and group identifications. We do not accept the idea that our fight against anti-Semitism robs political energy from our fight against racism. To maintain that all our energy must be devoted to only one of these oppressions is divisive and strategically unsound. Such a single issue position forces us to deny essential parts of our identities and experiences. It also inhibits the forming of coalitions among women of various ethnic, religious, racial and class background — coalitions which are vital to the fight for freedom and justice.

Anti-Semitism must be a concern of our movement. To state that it is not as serious as other oppressions is to imply that Jews have no right to complain until we are being marched to the gas chamber.

Our movement must be large enough to recognize the complexities of various types of oppression and must be willing to struggle against *all* of them. We must build a movement large enough to be concerned with all of us.

In sisterhood, in struggle,

Di Vilde Chaves

Evelyn T. Beck
Nancy K. Bereano
Gloria Z. Greenfield
Melanie Kaye
Irena Klepfisz
Bernice Mennis
Adrienne Rich

We have some time before the next city elections in November 1983, and we intend to spend the coming year building our organization's membership and our financial strength. We intend to work in the state and national elections this fall in cooperation with the Massachusetts Gay Political Caucus and we look forward to developing a large and confidential mailing list of lesbian and gay male voters Boston. Our ability to disperse information quickly will be a key to our success.

We are a community-based organization and intend to develop specific strategies for each of Boston's electoral districts. We hope that an additional benefit of our efforts will be increased development of neighborhood communities of lesbians and gay men — in such diverse sections of the city as Dorchester, South End, Mattapan, Allston-Brighton, Back Bay and Mission Hill. Please join with us in developing a solid bloc of Boston voters who seriously consider lesbian and gay issues when they pull a lever in the voting booth. If you are concerned about your right to privacy, your right to employment, and your right to the full benefits and opportunities which life in Boston offers its citizens, join with us today.

For more information write to the Boston Lesbian & Gay Political Alliance, P.O. Box 65, Back Bay Annex, Boston, MA 02117. If you would like to make a donation, checks are payable to BL/GPA. Thanks.

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under five pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108.

justice for everyone

Dear GCN,

I read the interview with Melanie and Gloria ("An Act of Resistance") with growing unease. Maybe they are right that there is growing anti-semitism in this country, though as a Jew I don't feel it. But their remarks about Israel make me wonder to what extent they are prepared to distinguish between criticism of Israel and attacks on Jews.

When this very question was put to them they acknowledged the difference, but moved immediately to the claim that "Israel is the only country being told it has no right to exist." The great majority of those who criticize Israel do not, however, argue this, but do assert the equal right of the Palestinians to self-determination and a land of their own, above all in the occupied West Bank. Nowhere in the interview do we hear any words of compassion or empathy for the Palestinians, or any recognition that their claims may have some justice to them. Instead Gloria claims that the American press is slanted against Israel and hides the realities of Arab terrorism.

This strikes me as Beginite fantasy; few countries get better press in the United States than Israel. And there is something disagreeable about the constant invocation of "Arab" terrorism and anti-semitism, when they are speaking of small groups or specific governments. Quite frankly, I thought the interview reeked of a hostility to Arabs that is uncomfortably close to the anti-semitism they deplore.

The most honorable part of the Jewish tradition involves a concern for justice for everyone, not just for Jews. I am sad to see radical lesbians — and I have long admired some of the publications of Persephone Press — echo the self-righteous prejudice of Israeli government apologists.

In solidarity
Dennis Altman
New York, NY

faint praise

Dear GCN,

I can't send you money without sending along a pat on the back, too. GCN has come a long way from its early days at the Charles Street Meeting House and what's-his-name's mimeograph machine.

I've watched GCN grow with pride, mostly. There were a couple of years there when you were searching for an identity and your polemics made you impossible for me to read. And there was the time (too long, I'm afraid) when the man-haters seemed to have grabbed control.

But time passes, and we all grow up a little, and GCN has grown along with us. Today's GCN is, for my money, the best gay/lesbian newspaper around. I've watched your tone go from flip-queen through screeching rage to today's wonderfully reassuring stance of quiet but deadly reason.

There have been times when, stuck, seemingly alone, in the Great Wasteland out here, I have opened your paper and quietly wept with gratitude for the support I've received from just being reminded that my wonderful Boston friends are still there, keeping our beautiful flame alive for all to see.

I congratulate you.

Yours,
Stuart Lindley Laird
Springfield, IL

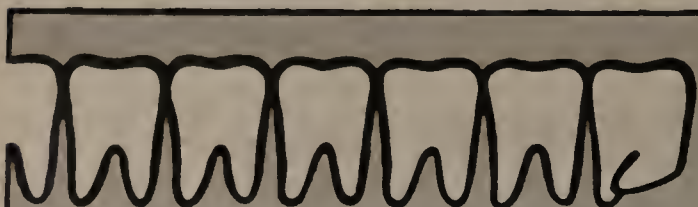
Promotions Manager

Gay Community News is looking for a Promotions Manager. Responsibilities include coordinating the paper's promotional activities to increase subscriptions and distribution to newsstands and bookstores. Experience or interest in magazine circulation, direct mail, ad design and public relations helpful, but creativity on a low budget essential. Commitment to gay liberation, feminism and social change. Low salary, health benefits. July 1 opening. Please call Amy Hoffman at GCN, 22 Bromfield St., Boston, MA 02108, (617) 426-4469.

Features Editor

Gay Community News is looking for a Features Editor. Editing and writing skills necessary as well as a commitment to feminism and social change. Responsible for regular features and monthly book supplements. Low salary, medical benefits. June 1 opening. Address inquiries and resumes to Amy Hoffman, GCN, 22 Bromfield Street, Boston, MA 02108. (617) 426-4469

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June 12 Rally

Continued from page 1

12 Rally Committee first became evident at a January meeting held near the United Nations buildings. A slate of about 40 organizations to be represented on the Committee was presented there. "I had a fit when I saw that slate," said Ault. "As a gay person active in coalition politics, I thought there should at least be gay participation on this committee, if not a presentation of gay issues. There was neither."

Although the slate passed, gay and lesbian organizers continued to press for gay representation on the Committee. At a New York meeting in April, Leslie Cagan of the Mobilization for Survival worked to create at least one lesbian/gay seat on the Committee. The motion passed by a 5-to-3 vote, with about 15 organizational representatives abstaining. Gay and lesbian representation was supported by the Women's International League for Peace and Freedom, the Mobilization for Survival and the War Resisters League, while SANE, Pax Christi and the US Peace Council voted against the measure.

Once the issue of gay representation had been favorably decided, there remained the issue of who would fill that slot. Only representatives of organizations that had endorsed the Rally Committee could be considered. There were four: the National Gay Task Force, the National Organization of Lesbians and Gays, the New York City-based Coalition for Lesbian and Gay Rights and the newly-organized National Activist Union of Gays and Lesbians. John Payne of the Gay Men's Alliance

of Hunter College, who had also attended the Rally Committee meetings, thought that NAUGL, as the most grass-roots organization and the successor to NOLAG, would best represent lesbians and gays on the Rally Committee.

"We're putting together a national organization and have about 500 members so far," said Payne. "Our organizing conference will be held July 9 to 11."

But Steve Ault disagreed. "NAUGL is really still an organizing committee, as far as I can tell," Ault commented. "NGTF is really the only nation-wide gay rights organization that is currently functioning. If we want to give the rally credibility, NGTF should be the representative, not NOLAG or NAUGL."

Lucia Valeska, national director of NGTF, apparently agreed and proceeded to nominate Bunch to the Committee. In addition to years of activism in Washington, DC, where she was a founder of *The Fury*, Bunch has been involved with issues of global feminism and organized one of the lesbian workshops at the 1975 Copenhagen conference on international feminist networking. She is a former anti-war activist from the '60s, and hopes to address the disarmament issue in June from her perspective of concern on issues of dominance and freedom world-wide.

"I've never been a single-issue person," Bunch commented to GCN in a telephone interview. "I think it's important for gays and lesbians to connect their sexual struggle to struggles of liberation world wide. Disarmament, of course, is one of those struggles."

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'New Approach' to NY Pride Week Criticized

By David France

NEW YORK — Final plans are now being made for New York City's annual March and Rally to commemorate this city's Stonewall uprising, plans which are characterized by the leadership of the Christopher Street Liberation Day Committee (CSLDC) as a new approach to lesbian and gay organizing in New York, and plans which many CSLDC members consider a threat to the history of Stonewall.

While the speakers list is finalized and last minute changes are being made in the entertainment for the rally, issues of the denial of politics are being strongly raised. In what seems to be a standing motion on the floor of the general committee, CSLDC board members are pushing for an amendment to the constitution which calls for the annual planning of a Parade and Celebration to replace the tradition march and rally. Although that motion failed this year, the changes seem *de facto*: floats and marching bands will compete for Best of Show prizes, keynote speakers are to be limited to three to five minute addresses, and this year's budget was raised from \$6500 to \$65,000.

"The problem with the marches and rallies in the past," says Tony Gambino, male co-ordinator of CSLDC and major proponent of the change in purpose, "is that the average gay, the bar person, views it as a radical event and will not turn out. Last year it was all the radicals that spoke at the rally and there were maybe 5000 people that hung around to listen to them. So this year we're trying to overcome that image to get people to turn out."

"Until we have a reason to celebrate," says Dina, who represents the Committee against Racism, Anti-Semitism, Sexism and Heterosexism (CRASH), "we don't have the *liberty* to parade. People have and will continue to lose jobs in New York just for being seen at this demonstration. We are not an accepted ethnic group here — we are not the Germans, the Italians, the Irish. We haven't made it yet, and to insist that we have has no basis in current reality. We are still a community struggling for survival." The policy of the board to underplay our fringe status, she added, leads the community down a garden path. "It's potentially very dangerous."

Chuck Tyson, one-time male co-ordinator of CSLDC and current representative for the West Side Discussion Group, was also in vocal opposition to the proposed changes, but notes that "even though it was voted down by the majority of people in attendance, the publications put out by the board continue to call it a parade. I can't understand why they have chosen to ignore our decision. I certainly hope to see them answer it."

There is reason to believe that there is a connection between the large budget (\$22,000 of which is earmarked for a full-page ad in the Arts and Leisure section of the New York *Times* on which local businesses are invited to buy space) and the nature of this year's march as a parade. According to Craig Rodwell, founder of CSLDC and a member of the gay business community, "This parade-versus-march debate has gone on almost every year in

CSLDC. There are those that view the demonstration as an expression of ourselves as an oppressed community, and those who view it as something to be exploited. The floats, for example, are pushed by the bars and the baths so that they can put their names all over the thing. It's as though we're not a community; we're a commodity pathetically put up for sale to the highest bidder."

Rodwell added that it is "scandalous that \$22,000 are being raised in our community to be given to one of the worst oppressors of our community. The in-house policy of the *Times* is to never use the term 'gay,' always 'homosexual.' And anytime they report on the gay community or the gay movement, they define us by our new stereotypes: that we are all white, male and with a lot of money to spend. And to give them so many thousands of dollars only perpetuates their ability to believe that."

This connection is made even more clear by Gambino's role in the Christopher Street Festival, a street fair in the Village historically planned for the evening after the rally by a committee representing the bars and gay establishments, which profit by the event. Gambino has been appointed vice-chairperson of that committee this year, where, he said, "he is being groomed to take the thing over." This is the first time in the history of CSLDC that the association between the events has been so close and, according to Gambino, it is his intention to eventually combine the two. Rodwell says, "Hundreds of thousands of dollars are made every year at the so-called Festival

in the name of gay liberation. The people spending that money think that it's going in one way or another to the movement. And that's what the coordinators want them to believe. It's a lie."

Plans also include a lead banner for this year's march on which local businesses can buy space to list their names, further increasing the association between the movement and the mostly male business ventures in the city.

Another point of contention over this year's rally is the choice of participants. This year's keynote speakers will be Ginny Apuzzo of the Fund for Human Dignity, who consented to speak only after being convinced of the new format for the rally, according to program chair Barbara McCluskey; Mel Boozer, one-time Democratic nominee for vice president, current employee of the National Gay Task Force and the only Third World participant; actress Pat Bond of the documentary film *Word is Out*, who participated in the San Francisco gay pride celebration several years ago; and Sgt. Charles Cochrane of the New York City Police Department, who recently announced his homosexuality at the city hearing on a local gay rights bill.

CSLDC has been accused of designing a speakers list which neither reflects the state of the movement in New York, which has been a progressive one, nor the state of our current oppressions where "anti-lesbian, anti-gay legislation like the Family Protection Act is making it so clear to us that our struggle is integrally linked to the struggles for freedom of women, of Third World people and of the poor and working classes," says Dina of CRASH. And particular hostility has arisen around the issue of Cochrane.

"As gay people, we have only had bad experiences with the police," said Rodwell. "And to glorify a cop coming out is, for one thing, not important. I mean they [CSLDC] think it is important because he is not in a traditional gay job. But before we glorify him, we must ask if he's

bringing concepts of gay liberation to police work when what I would bet is that he's bringing concepts of police work to the gay movement."

"I can understand," said Dina, "how CSLDC has decided that it is important to put somebody up front who has recently come out and I think that that was the basis of their decision. But because this person was a cop makes it a very dangerous decision. We have seen what the police have historically done in our community: our community has been under *direct* attack from the State and their police force. Stonewall was about a group of street transvestites who were really sick about being fucked over, and they revolted. Stonewall was about a black transvestite who got busted and tried to escape through the precinct window and got impaled on a fence. And now we glorify a cop?"

When asked for comment by GCN, Gambino said, "What would you want? Every speaker to say, 'Overthrow the government?' Houston, which has even more problems with the police than we do, invited a cop to speak there last year and there were no problems with it."

Betsy Rogers, female co-ordinator of CSLDC, who has played a back-seat role to Gambino in the organizing of the event, said, "I really feel that one of the objects of celebrating gay pride is to understand in a large way how many of us there are, how many occupations we have. Cochrane is just another example of that."

"Where do we draw the line?," said Dina. "Does that mean that if Anita Bryant came out as a lesbian that we are going to put her up on our stage? This is not the time to put Cochrane out as a hero. Not at a time when there have been so many people actively struggling for lesbian and gay rights and for liberation. It is a great mistake to plan an event which so underplays their work by calling for a parade, and it is an even greater mistake to deny their work by glorifying a cop."

Chicago Pride Week Marred By Plans for Nazi Rally

By David Morris

CHICAGO—The announcement that the American Nazi Party (ANP) will hold a rally on gay pride day in the same park as the pride rally has been met with two distinct responses in this city's gay community.

The Pride Week Committee plans to respond at a distance with speeches and press releases to the Nazi rally, billed as "anti-homosexual, pro-life, and pro-traditional American family lifestyle."

The Stonewall Committee, initiated by the Revolutionary Socialist League in response to the ANP plans, says the Nazis should be confronted in a counter demonstration.

Both groups agree that the presence of the Nazis will probably result in a large turnout for the gay pride rally, as many as ten or twelve thousand, and will increase the political content of events that Pride Committee President Richard Pfeiffer says have traditionally been a "combination of the social and the political."

The city administration on March 2 granted a permit to the ANP to hold a rally from 2:30 to 4:30 on Sunday, June 27 in the "free speech" area of Lincoln Park, about 2500 feet from the grove where the pride rally will begin at 4:30 after a parade through the city.

The Stonewall Committee agreed at its initial meeting on May 4, attended by some 40 representatives of gay, Jewish, feminist and leftist organizations, to ask the Pride Committee to reschedule its rally for the same time as the Nazi gathering to avoid dividing the community between those in the parade and those in the counter demonstration. The Pride Committee voted against the Stonewall proposal. "Our feeling

is that every group has the right to make their feelings known," Pfeiffer told GCN. "We see the potential for physical confrontation there, which we don't agree with."

Stonewall organizer Joe Galanti says the Pride Committee response is in keeping with the tenor of pride week in Chicago. "I think it's still overwhelmingly a parade and not a march," he told GCN, "and I think it's a weakness that we commemorate Stonewall with an Easter parade."

The Stonewall Committee has not yet made concrete plans for their counter demonstration. Internal controversy followed the disruption of a May 18 planning meeting by a drunken man claiming to be a member of the Ku Klux Klan. After the man was physically ejected, and kicked in the process, some Stonewall members insisted on a commitment to non-violence at the counter demonstration while other argued for letting demonstrators decide for themselves.

Specific plans suggested so far include silent protest, guerilla theater and throwing bagels and tomatoes.

Galanti said that although the ANP claims 75 members he doubts that it has more than 12. He says counter demonstrators will greatly outnumber the Nazis and could easily overpower them. "If there wasn't any police protection," he said, "they would be very soundly gotten rid of, never to return. The question is how much police protection they will get. I can't say for sure, but I think they will probably get a lot."

Stonewall has also discussed a protest against the city for its handling of the matter. After the Nazi rally was announced, city of-

ficials offered a different site for the pride rally than the one traditionally used. The different site turned out to be closer to the Nazi rally, not farther away.

—filed from Boston

Seattle Group Protests Business Group's Plans For Lesbian/Gay Pride Week

By David Morris

SEATTLE, WA—A controversy has developed here over the organization of this year's lesbian and gay pride march by the Greater Seattle Business Association (GSBA).

The Stonewall Committee, the coalition which organized last year's march as a militant, multi-issue, feminist event, has planned a contingent for this year's "Celebration," advertised as a time "to reflect on advancements experienced by the gay community in recent years" and "an opportunity for the public to witness a positive expression of the gay community."

In contrast with last year's march, this year's parade, to be held on June 19, will be restricted to the gay section of the city and will be followed by a picnic instead of a rally. Members of Stonewall say the GSBA has organized Celebration undemocratically and has stripped the gay pride march of its political content.

"We feel it's very important to get the political issues out," said Stonewall member Kathleen Merigan, "to be there, not to hand the whole gay movement and the whole gay pride day over to the GSBA."

And Sue Docekal, also a mem-

ber of the Stonewall Committee, commented, "Parades that are merely a bunch of floats and balloons and don't bring out any issues of the community are fine but they could be held on any other day of the year. This is a day that has political significance for the gay community."

At a March 10 meeting which Docekal says was intended as an open community meeting for discussing proposals, GSBA president Stan Hill announced what appeared to be final plans for the parade. According to a GSBA statement that Hill read, "The GSBA assumes authority for the nature of the involvement of the participants and what position they will hold in the parade."

No opportunity was given at the meeting for the Stonewall Committee and other groups to offer proposals.

According to Seattle *Gay News*, Hill told the meeting that the plans had been drawn up by the "nucleus" of a parade steering committee. The nucleus consisted of three GSBA members and GSBA was to appoint five additional members to the committee.

The Stonewall contingent is planned as a "celebration of lesbian and gay resistance against the right wing" and as an expression

of "solidarity with all the oppressed in our common fight for social justice." In addition to gay and lesbian rights, its subjects include specifically a demand for women's rights to reproductive freedom, a protest against racist and anti-Semitic attacks, a call for an end to US intervention in Central America and a statement of solidarity with union struggles.

Stonewall has also planned a pride week workshop on the history and meaning of the Stonewall rebellion.

Docekal told GCN that Seattle has a long history of feminist and radical lesbian and gay politics but that a conservative trend, represented by the recently formed GSBA, has always existed. The same trend was represented in last year's march, she said, by a small right-wing contingent calling itself "gay, American and proud." Anonymous leaflets distributed last year warned against allowing radicals, socialists and communists to take over pride week and unidentified individuals attempted to disrupt last year's rally by making noise during a speech by a member of the Gray Panthers.

GSBA has not returned repeated telephone calls from GCN.

filed from Boston

Collective Filmmaking

By Nancy Wechsler

Pink Triangles (available from Cambridge Documentary Films) is a very moving and powerful film about homophobia — the fear and persecution of lesbians and gay men. It is also a film about the nature of discrimination and oppression. The film was made by a collective of nine women and men — lesbian, gay, and straight.

I have seen *Pink Triangles* under three very different circumstances, and each time the film has grown on me. I first saw the film in the offices of Cambridge Documentary Films (CDF), just prior to interviewing the filmmakers. I sat in a small room with one of the filmmakers, and while I liked the film, it seemed to lack some anger and emotion.

I saw it next at the Eastern regional conference of the Reproductive Rights National Network, in a room with about forty political activists both gay and straight. The emotions I thought were lacking when I first saw the film filled the room as people watched, cried, made comments, flowed with the film's moods. These activists were moved by the film and many people asked me how they could get copies of it for showings in their home towns. It was at this showing that I fully appreciated how carefully the filmmakers had made some important political points about gay oppression, racism and the new right.

The tight, 35-minute film was made primarily for use in classrooms with straight audiences in mind. I wondered how it would go over in a classroom. When asked to do a speaking engagement for the Lesbian/Gay Speakers Bureau to a class of mostly college juniors and seniors at Regis College — an all women's Catholic School — I decided to bring the film with me. This time I realized just how successful a film *Pink Triangles* is, and how useful a tool in classroom settings. The film's fast-paced, documentary format kept the students' attention and drew reactions of shock, laughter, and embarrassment, as well as sadness and pride. The film contained a lot of information that most of the students were not aware of, and a history of gay/lesbian oppression that is not usually taught.

The film comes with a 36-page study guide; it is the best pamphlet I have seen that deals with people's stereotypes and questions about lesbians and gay men. (It can be purchased separately for \$4.00 from CDF.) The guide is divided into five sections: an introduction to the film, group discussion techniques, myths and facts about lesbians and gay men, a bibliography, and a resource section. Highly informative and straightforward, it is never defensive, and makes no apologies for who we are. It does not cave in to the desire to be respectable at all costs, or come across as "we are just like you." For example: from page 25 in the study guide, addressing the question, Can you always tell a homosexual?—

Gay men and lesbians are as varied in their dress, mannerisms and styles as their heterosexual counterparts. There are many famous gay male football players and athletes, just as there are lesbians who fit a traditionally feminine image. . . .

The stereotypes of the swishy faggot or the motorcycle dyke are just stereotypes. This means that there are some lesbians who dress in masculine clothes and appear to be very tough and threatening to the heterosexual community, and there are some gay men with very effeminate mannerisms who appear to be mimicking women. Society seems to focus on these parts of the gay community as representatives of all gay people. Although this is not true, these people need to be recognized and supported for challenging the rigid sex roles and definitions of masculinity and femininity which constrict everyone.

. . . Gay people are often embarrassed by the extremes in the community and try to disassociate themselves from the "queens" and the "bull dykes." The reality is that if the freedom of expression which those people represented was acceptable, all of us, gay and straight, would benefit.

There is an excellent section describing the different kinds of discrimination gay people face, as well as sections that deal with other "myths and facts" such as: What causes homosexuality? Is homosexuality immoral? Is homosexuality natural? Do gay men and lesbians form relationships? Do gay people make good parents? Is old age more difficult for lesbians and gay men? Are gay men and women into "roles"? Anyone who has done speaking engagements, class raps, or simply come out to straight people will recognize these as the most commonly asked questions. It should come as no surprise that several of the filmmakers also work with the Lesbian/Gay Speakers Bureau.

In 1978 *The Word Is Out* became the first major film by lesbians/gay men about the lives and stories of lesbians and gay men. In a world where lesbians and gay men are practically invisible, that was a natural place to start. *Pink Triangles*, a film about homophobia and lesbian/gay oppression, is the natural next step. With the rise of the new right, with the increase in

violence against lesbians and gay men, against all women, Jews, and people of color, this film says "wake up America, take what is going on seriously. Understand that groups are being scapegoated and understand why, and understand that just the same thing happened to the same groups in Nazi Germany."

The idea of making a film about homophobia emerged from several discussions among Lena Sorensen, Alice Friedman and Margaret Lazarus. Lena told GCN that "while running around Fresh Pond the three of us would dream and fantasize about making the film. Then we talked it over with Renner (who works with Cambridge Documentary Films, along with Margaret) to see about the technical aspects of doing it . . . we needed to know if we could really do it."

The need for the film was sparked by the experiences of the filmmakers-to-be. Lena taught nursing at Boston University, where every year she invited two speakers from the Lesbian/Gay Speakers Bureau to her class to talk about being lesbian/gay and to answer questions. The questions were filled with subtle and not-so-subtle homophobia. But often the presence of the speakers would educate, challenge, push the students, and she could see a change from the beginning of the class to the end. She wondered if there was some way to capture some of what went on in that three-hour class in a film that could be shown in classrooms around the country.

For Margaret, the idea of doing the film came out of Renner's and her experience witnessing other people's feelings about gay people. "My mother is an interesting woman," said Renner. "She comes from a southern background and has a fairly open mind. She's had all the prejudices that a lot of people her generation have had — and worked through most of them. But then she laid out her feelings about gays — and it was really amazing for me to hear it."

Margaret added, "At my parents' we somehow got on the topic of Eleanor Roosevelt and her letters. My parents reacted as if it couldn't possibly be true that she was a lesbian — not a heroine like her." Margaret went on, "When we first started talking about making this film we kept talking about homophobia. It started out with us thinking about what kinds of things people could and would say. Certain people consider themselves good or liberal or reasonable. They know they shouldn't say certain racist things, but we felt that the whole world thought it was o.k. to make homophobic comments. We figured that one of the reasons that that happened was that the basic kind of education that teaches "it is not o.k. to be homophobic" hadn't penetrated anywhere. What would reach people and make them feel it wasn't o.k. to be homophobic? We thought a film might have some impact."

The Group Together

Margaret Lazarus and Renner Wunderlich, both straight and both film makers with Cambridge Documentary Films, agreed to work on the film, and along with Lena Sorensen and Alice Friedman, began pulling a larger group together. The group came together mostly through a friendship network. Some people came to a few meetings and made helpful suggestions but could not make the full commitment to be in the film collective. In the end the four were joined by Warren Blumenfeld, who had been active with the Gay/Lesbian Speakers Bureau; Mark Heumann, who had some filming experience and knew Warren; Cathy Hoffman, also from the Speakers Bureau, and long-time political activist; Julie Palmer, long time political activist; and Robin Greeley, a photographer who had dabbled in film, and wanted to combine her interest in art with politics.

Cathy Hoffman talked about some of the things the Speakers Bureau people wanted out of the film. "We wanted a film that would document the ways in which gay people are discriminated against and some of that would be letting straight people know what our personalities are like. We wanted to attack some of the stereotypes and myths but not so much through human interest stories, as through documenting that kind of discrimination. And then say to people that if there are ways in your life in which you feel discriminated against, we think you can identify with part of what the gay experience is all about. We wanted to talk about the kinds of discrimination gay people face and try to provide some kind of analysis about why that happens."

Dreams and Fantasies

I asked the film collective what their dreams and fantasies were for the film, what they hoped it would accomplish. One person said she hoped it would win an Academy Award; the rest said they weren't interested in that. Everyone said, almost at once, "We would like it to be seen absolutely everywhere." A few specifically

wanted their parents to see it, or have it shown at schools like the ones they had attended.

Cathy Hoffman best articulated what they all seemed to feel: "There are two things I want for the film. One is for lots and lots of straight people all across the country to see it in churches, in schools, in colleges, and every kind of way we can get the film shown to educate straight people about gays. But I think the other thing, which was less of a goal originally but changed partly as a result of the response we got when we showed it here — I think part of it also is to show it to the gay community — that even within the lesbian and gay community there are lots of people who don't know our history and don't even recognize the kinds of ways in which we are victimized as gay men and lesbians. I think the film is both supportive to us as gay people, and also politically consciousness-raising."

Making the Film

One of the most unusual things about *Pink Triangle* was how it was made. Instead of the common hierarchical producer/director/camera-person/editor, etc., a collective of nine people made this movie, or as Renner describes it "built the movie." The group made decisions by consensus; sometimes people were not in total agreement, but they were willing to go along with a decision. Everyone had one veto; some used it, some didn't. The disagreements they had didn't seem to always break down along gay/straight or male/female lines.

Even for political filmmaking this method seems unusual. The collective consisted of five lesbians, two gay men, one straight woman and one straight man. It was the straight people — Margaret and Renner, from Cambridge Documentary Films, who had most of the technical filmmaking knowledge. They had produced several other films, including *Killing Us Softly*, *Eugene Debs and the American Movement*, *Rape Culture*, and *Taking Our Bodies Back*. The money for *Pink Triangles* came from Cambridge Documentary Films, which both produces and distributes its films. A new film is begun when enough money comes in from distributing the last, a process that sometimes takes over a year.

Just how did the nine of them put the film together? What did it feel like? What was their decision making process? How did all nine of them edit the film? What did they learn from the process?

Margaret: I've made a lot of films before, but never has it been anything like this — as great, as much fun, as really consensual, un-isolating. The structure of the filmmaking was such as to reflect the politics of what we wanted to talk about. The times are so hierarchical, and that is reflected in most movie-making. With this film there was a conscious decision on all our parts to all do the film together — collectively. It's very hard to do a technical thing in a group of nine. It's very time consuming — endless hours and hours of discussions and more discussions.

Julie: We spent about 14 months together. All nine of us would meet for 3-4 hours every single Sunday during that year. Hardly anyone ever missed a meeting. In the beginning we talked about what we wanted in, or what it meant to make the film. We had to keep going over and over some things till we had separated out making a film about gay people versus a film about homophobia. Then we would discuss specific content and interviews.

Margaret: People divided up areas to do research on — some people were into health issues, some people were into sex roles, some were into history. SO in addition to the Sundays, people put in a lot of time during the week, making calls, arranging interviews, screening people.

Cathy: Obviously filmmaking is a fairly technical thing in terms of shooting and editing and the whole lab process. Margaret, Renner and Mark had done filming before — but the rest of us didn't know anything about it and so while all of us learned, Renner still did most of the shooting and technical editing, and Margaret did the sound.

What was interesting about our process was how we did the editing. After we had gotten roughly all the different pieces, Margaret sat and wrote every piece on little pieces of paper. Downstairs we had the whole floor of the room covered with about 200 little cardboard pieces of paper with all the different scenes in the film. We'd go in one at a time and we'd take out pieces and we'd re-shuffle. Then we'd say, "All right, do we want to go with this?" then someone would say, "No, I think this piece needs to be in." Renner would say, "All right, you want it in, find a place for it." Then once we got collectively what we agreed to, Renner would go back and re-edit it in the film. Then we would look at the film and decide, is this how we want it to be? Then

ng: “Pink Triangles”

we’d re-shuffle the pieces all over again!

Robin: Everyone got an equal chance to really go for what they wanted.

Renner: It looked like a crap game . . .

Julie: We all knew each other’s favorite pieces, and who would go with what particular edit. The other way we broke down the technical skills around editing was to have one or two people go over during the week and sit with either Margaret or Renner and watch one section in the film over and over, and change things — try different things. Sometimes we’d put in stuff that had already been cut — just to see. We all did that one time or another, and you know, sitting right beside the machine like that, you learned a little more about it all.

Alice: I felt like people really shared skills very well.

Lena: I ended up learning a lot about editing from Renner.

This was surely a different process than Margaret and Renner had used for their other films. I wondered, with all these positive reactions, weren’t there some negative feelings as well? Did they ever feel threatened or that they were losing the control they were used to in film making? It seems however that just that — the losing of total control — felt good to the film makers.

Renner: I never felt bad. All those years of making films — just basically the two of us or one or two other people . . . that was so much more isolating. Working on this film had a very different feeling. Initially I did feel threatened by some things that someone would say, and then I realized, fortunately almost immediately, that there was such a closeness in this group that it wasn’t meant to be insulting or hurting. I am very touchy and I get defensive — but I got less and less defensive as the film project went along. I started out in my old way, which is to be totally self-involved and isolated, which is something I want to avoid like the plague from now on. During the course of the film I got pulled out of that way of working and feeling.

Margaret: There was a unique sort of thing for me personally in making this film because I didn’t feel like the expert on the content. That made me humble and that was nice . . . also more open.

Renner: Yah — that really was freeing, wasn’t it? To have other people who knew so much more and not being totally responsible for the content.

Cathy: At the same time we felt that since we were making a movie that was geared towards straight people it was really important that there be straight people in the group — not that Margaret and Renner are your average straight people on the street — but there were some differences and attitudes that we were able to work through — some of the myths and stereotypes about gay people that we wanted to first understand and then try to counter through the film.

Julie: Not only that, but as women some of the lesbians in the group confronted our own stereotypes about gay men.

.....

Some scenes or areas of concern were left out of the film either because of space limitations or because the collective could not find anyone willing to go before a camera and talk. Cathy: “We talked to a number of people who had written us and said they hadn’t been able to attend the funeral of their lover, that their lover’s family had been really awful to them. But it was so emotional for them they couldn’t be in the film.”

The group wanted to include a section on custody issues and include a lesbian talking about losing custody of her children. They had also originally wanted to include more lesbians and gay men in their 50’s and 60’s. They also told GCN that they felt issues of sex roles and sexism were not strongly integrated into the film.

One comment I had heard about the film before I saw it was that none of the lesbians were super butchy and none of the gay men super faggy — the more “fringe” parts of our community seemed absent. Was this a conscious decision of the filmmakers? How did they feel about it?

Cathy: That was a discussion and a conflict that went on amongst us, and a criticism of the film now that it is done. People have criticized us for not representing the extremes in our community — we didn’t interview drag queens, we didn’t interview any woman who looked super butch — and while we did actually choose people representative of different racial backgrounds, we

didn’t choose people more on the fringe.

Julie: And as we know they are some of the people who take the most abuse because they are more easily identified as gays — maybe they will benefit from the film. There was no one we interviewed and then said, “Oh no, this person is too much of a flaming faggot, or too much of this or that and we can’t include them.” It is just that we didn’t actively go looking. . . .

Margaret: I’d like to wait and see how I feel about that when the film goes out to communities. See what the reactions are. Because it is funny — there are people we showed this film to who thought certain people in the film were on the fringe. . . .

Alice: Our perceptions as gay people change how we view things — change what we think is perceived of as “normal” — compared to what other people perceive as “normal.” I think to straight America our film is filled with dykes and queers of every variety. That’s what is so surprising. . . .

Cathy: I still feel mixed about it. Actually Aaron is someone in the film who comes across as fairly stereotypically effeminate — but also evokes a lot of emotional support. Even straight people tend to get drawn in to his story. I think part of our problem was that if we consciously went out looking for someone who seemed to be more on the fringe — could we spend enough time with that person to develop understanding, empathy, sympathy? I think that we weren’t sure that we could and that was our difficulty — not that we politically opposed. . . . In the section we filmed in New York — the self defense class — if there had been people in that group that were super effeminate or super butch — that would have been a good way perhaps to have gotten into it. But it happened that the people we interviewed weren’t.

Margaret: Part of it all was that we were so time pressured — 35-minute film — everyone we interviewed for it had to serve a couple of different purposes. . . .

Perhaps Alice really had hit on something when she said our perceptions aren’t the same as straight America’s — or even other gay people’s. When I took the film to Regis, one piece of feedback I got from the lesbians in the class who came up to me after the film showing, was that they thought all the men in the movie were too effeminate. Needless to say I was surprised by their reaction, but it was enlightening.

Another area of controversy for the filmmakers was the inclusion of concentration camp footage. They went back and forth discussing and arguing about how much to include and how to do it.

Cathy: All of us felt that the information was crucial, and at the same time we didn’t want in any way to compare the treatment of gay people and the treatment and annihilation of Jews. So we spent a lot of time trying to figure out a balance — to make a point that this is what happens to gay people, but not say it was worse, or not undercut what happened to the Jews.

Julie: We also knew that having that footage from concentration camps would be hard for people, very painful for someone to watch, especially people of our parents’ generation. We realized that would create a whole different experience for some people watching the film.

Renner: The combination of racism, homophobia, and political oppression are all sort of one thing and they are totally intertwined, and related. Seeing it that way makes for a bigger picture of what homophobia fits in to.

Wechsler: I thought that was one of the main points of the film — that the attitude people have now, and the way things are going — that the end result will be what happened in Nazi Germany. In some way I think it is every lesbian and gay person’s worst fear — as well as every Jew’s, communist’s or radical’s.

Margaret: That’s definitely the unconscious message of every part of the film — to make the connection between the attitude and saying “well they are just not normal,” or “I don’t want them in my community” and having that person then have to identify with being a Nazi.

Renner: See how fragmented people’s consciousness can be — when a Jew can say a gay person is not normal, or when a communist can say there is something wrong with a gay person and they should be oppressed — it goes back and forth — the fragmentation is so bad.

Margaret: In the film, Leslie’s rap about making connections tries to deal with that issue of fragmentation.

The Completed Film

Now that the film is finished, I wondered how they looked back on the experience. How did they feel opening night in Boston when they received a standing ovation? What had they themselves learned from doing it? How did it feel to work on a specifically lesbian/gay project?

Cathy: When the film ended (opening night) there was a moment of silence. All of us were standing there wondering what people thought. Then people started clapping and clapping and crying and cheering and everyone just went wild, standing and clapping. It was so moving that our community approved and appreciated the work we had done. . . .

Lena: Opening night was fun. During the first performance I was surprised to hear spontaneous laughter, gasps, or anger from the audience. We had all seen the movie so much it didn’t evoke that stuff so much anymore. And at the end . . . people kept clapping . . . and there was a standing ovation . . . it absolutely flipped me out. I had never imagined that. It amazed me. It will always stick in my mind. I was touched and glad for the movie.

Warren: After working on the film for 14 months you don’t have a real subjective view of it any more. None of us knew how it was going to be received. When 900 people came to the two shows of the benefit — and we got a standing ovation for both shows — it was one of the biggest highs in my life in the sense of doing something for a year and being invested in it and being really appreciated for it. I think we filled some kind of void out there. We touched people and I was really moved by the whole experience.

.....

What did they like best about the film? Renner spoke up first and said he was “fascinated by the history . . .” Most answered they best liked the process of making the film, to which Renner added his agreement. I had to push much harder to get them to be more specific. Warren said he liked to see how his skills as an editor of the written word (former GCN features editor) translated into a visual media — “The tightness of the film just really impressed me. That nine different people with nine ideas and nine references could get a concise clear image.”

Robin said she liked the fact that while making the film she had a chance to listen to many people’s different personal experiences. “Making the film really brought up a lot of stuff for me. Part of why I wanted to make the film was because I’ve been having a lot of trouble with my parents. I have this vision that some day they will see it. Making the film made me realize just how deep homophobia is and how much it connects to other things . . .”

Margaret said that in addition to the process and sharing of responsibility she enjoyed calling people all over the country — doing the phone research and leg work for the film. “I would call up a place and try to get certain film footage and be given the runaround. Then finally I would get someone on the line who would say they had a personal interest in what we were doing and not to worry, they would get us the footage we need. It was amazing. Everybody pulled for us.”

Cathy said she liked working on a concrete project that reflected her politics. She also added, “I continue to be moved by Lester talking about talking to his mother and saying that there is no word for homosexual in Chinese . . . and what that was like for him. I also continue to be moved by Aaron’s discussion of what happened to him at his high school graduation.” Julie, like the rest said she liked working with the others. “I came to really love it and having the different kinds of people in our group.” She found the group discussions “really engaging, political — having to think things through and confront a lot of stereotypes.” Lena liked best of all the discussions, meeting people and within the film specifically “I like Julia saying ‘I like being a lesbian. I like men, but I like women better.’”

Continued on page 13

The folks who brought you Pink Triangles (on the cover): Sitting: Robin Greeley, Julie Palmer. Standing, left to right: Cathy Hoffman, Margaret Lazarus, Mark Heumann, Renner Wunderlich, Lena Sorensen, Warren Blumenfeld, Alice Friedman.

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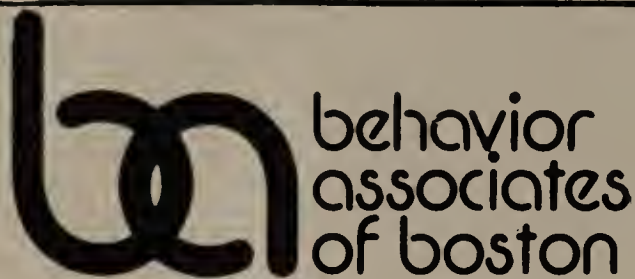
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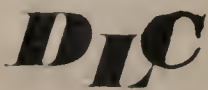
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Seduced and Abandoned by Gilbert and Sullivan

The Pirates of Penzance. Script by W. S. Gilbert, Music by Arthur Sullivan. Directed by Wilford Leach. With James Belushi, Peter Noone, Marsha Bagwell, Caroline Peyton. At the Shubert through June 13.

By Michael Bronski

Joseph Papp's new, streamlined, up-to-date model of *The Pirates of Penzance* has been shipped in to Boston on its way across the country. While it certainly never sinks, it disengaged enough flotsam and jetsam of my memory to distract me somewhat from the current goings on. Papp's project was originally conceived as a vehicle for Linda Ronstadt and Rex Smith at the 1980 Shakespeare-in-the-Park Festival to celebrate the 100th anniversary of the operetta. A huge hit, it moved to Broadway, garnered some Tony awards and is now sending out road show dinghies. But while watching it, I kept thinking of my own relationship to the show and the fascination that Gilbert and Sullivan has always had for queens.

I first saw *Pirates* when I was 12. My aunt took me to an off-Broadway production — at my request — for a birthday present. It was the American Savoyards at the Jan Hus Playhouse somewhere up above Broadway. It was a small theater, a piano and perhaps some drums. I don't think that I had ever really heard a G & S opera before, but I knew that it was something that I *wanted* to do. (My aunt was really quite nice about the whole thing since she hated Gilbert and Sullivan, having been forced to be in the chorus of *The Mikado* by musically minded nuns in high school.) I hardly

remember anything about the show — it was more than 20 years ago — except that I loved it and was hooked. Either you hate the stuff or you become a fanatic, memorizing all the lyrics, knowing the in-jokes, collecting bits of the most trivial trivia.

So over the next ten years I cherished and fawned over all aspects of G & S. It's really quite an odd phenomenon because they wrote only 14 pieces, 11 of which are now usually played. And they are almost all the same: same plots, same music, same construction, even the same types of jokes. During this time I met other people, well, queens, actually, who shared the same obsession. I had friends who were involved with the Harvard G & S group and they were *very* obsessive. I began to see connections between our social behavior and the operas; a connection between the lives of the gay men (and the — usually — straight women) who had the common bond of the material and the productions. Many of these gay men — and this was just before, during, and after Stonewall — were closeted, unsure of themselves, afraid of the social consequences of coming out.

While much theater is designed to expose the emotions, Gilbert and Sullivan (and the genre in general) avoid and disguise them. The Gilbert scripts are lightly satirical but very conventional. On the surface very heterosexual and yet totally passionless. The jokes are generally ironic and the most common humor devices are "truth revealed to be the reverse of what seems to be," and punning coupled with a complicated and fantastic use of words. Most of the

operas are so dazzling with verbal fireworks that you hardly ever notice there is little beneath the artifice: all show, no feeling.

But while the operas are passionlessly heterosexual, they are also, oddly, quite anti-heterosexual. There is always a pallid, boring pair of lovers: they each have some pretty ballads and a few nice duets. There is an older contralto who is usually presented as somewhat silly and who is made fun of; a baritone who is at odds with the love match; and, finally, an older male character who gets to sing the funny, patter songs and generally mince around the stage acting very gay. The contralto and the patter-singer are generally the best, or at least the most entertaining roles in the show, and I think they have a great deal to do with the popular appeal to the gay audience. I can remember being 14 or 15, and playing my precious saved-up-for and bought records again and again; especially the quicker and funnier songs. Humor is often a defense and I think that I — and a lot of my friends — felt safe behind these ornately constructed, intellectualized pieces that told everything but felt nothing. The other reassuring thing about the operas is that the plots do not depend upon any emotional sense: characters engage or disengage as a matter of semantics, whim or elaborate conceit. It is a world in which one does not have to express or live by one's own feelings.

The world of the Gilbert and Sullivan diehard is sturdily constructed. The original operas (written from 1877-96) were produced by the D'Oyly Carte Company.

Continued on page 12

New Voices

Reviewed by Diane Hamer

When I go to a concert or a music festival with performers whose material I'm not familiar with, I hope I'll hear a new, fresh and exciting talent. In the last few years, after having heard the roster of Olivia artists, I wondered who could be fresh and exciting: hadn't I heard all the styles and philosophies that there were to be heard? Well, at the New England Woman's Music retreat in Connecticut last Labor Day weekend, on the day stage, I came across an exciting performer. Her name is Trish Williams and she and her songs have much to say. Her concert was lively, informative and personal. Her lover was near the stage and frequent references to her made her almost as familiar to the audience as Trish was becoming. Now Trish Williams has a cassette tape called "Definitions" available, recorded live in a women's restaurant, also a lively and personal set of talk and music.

Her contralto singing voice, accompanied mostly by a guitar, but also fiddle and piano, sometimes reminds me of other lesbian singers, but not entirely, for Trish's voice is less polished in a pleasant way: it reaches for notes, goes back down the scale and bounces up again. Sometimes she packs more words in a sentence than the music may have room for, but the songs are powerful just the same. Her songs speak to me and my experiences in a very personal way, expressing my feelings, as well probably, as those of any other women. Like Alix Dobkin, Trish makes good use of the word lesbian, as in "Lesbian Woman":

I discovered my sisters one New York night
I finally knew I'd seen the light
saw lots of caring and a little bit of strife
all my sisters were joining the fight

to be growing, growing, growing
into lesbian women
growing, growing, growing into
lesbian women

I've heard many stories of a lost nation,
of a powerful tribe called the
amazon women
to recapture their pride, it's their
only salvation
I sing tonight with a great elation,
for we're
growing, growing, growing into
lesbian women
growing, growing, growing into
an amazon nation
growing, growing and
creating a world of wonder
women.

With these words she also shows that she is up front about her politics and apparently believes that music and political statements go well together.

The title song "Definitions" is the one that struck me so much in Connecticut, and it rightly deserves the center stage. In it, Trish chronicles the categories and pigeon-holes we as women are put into from birth on:

Well they pulled me from the womb
in a sterilized room
wrapped me in pink and set me down
then they put a name upon me
Baby girl Williams
and from that time my life has
been defined

Yes my life has been defined
since the time that I was born
Yes, my role was set aside
long before I could decide
but somehow I managed to survive . . .

Yes, my hair was put in braids
so that it would learn to curl
I played only games suitable for girls.
My coordination failed,
my muscles were always weak
and by my role my life was well
defined.

Even as lesbians we are defined,

she says, with these all too true words:

Now I have no use for men
so I'm called Lesbian
and there are certain things that
Dykes never do;
it's suggested what to wear, the
proper words to use
and once again I find that I'm
defined.

She doesn't repudiate this order of things, she accepts it: "It's the women's definition that I choose/ yes it's the women that I choose."

It is in this song that the strength and clarity of her voice come through, hinting of the power later demonstrated in "Rape" and "Albatross," where she relates her experiences of physical violation and confinement working in mental hospitals.

Trish has a bright sense of humor, as shown in this episode: While talking to the audience, she says, "If any of you are feeling a little left out tonight, I'll explain what I think the word lesbian means—," there is laughter, then a pause, then a siren from outside the building. There is more laughter and Trish ad libs, "That's exactly what it means: outlaw. The word lesbian is used to divide women . . . 'cause she's stepping out of the norm, she becomes an outlaw." She then goes on to a serious discussion of the more positive connotations of the word: women-loving, woman-identified.

Some of her tunes are rowdy, stomping songs like "Feel it Now" and some are soft, like the lullabyish "Childhood Dreams" written about the dreams we have as children and the way they are lost as we grow older.

All in all, I look forward to hearing much more from Trish Williams, and hope that she will soon be able to come to Boston to perform. Her tape is available directly from her by mail at P.O. Box 11333, Newington, CT 06111.

All lyrics: Trish Williams

Escaping in the Dark

By Peter Stabile

The United States, between 1890 and 1910, transformed itself from a basically rural, agrarian society into a predominantly urban, industrial society. Industry invaded American cities, and this caused the middle class to move out, leaving its homes and property to be occupied by foreigners and migrants — who were surging to the cities in overwhelming numbers. This population shift caused a basic alteration in the character of American cities, which till then were places where all income levels and occupations lived close to each other and freely mingled. The emerging social structure of the twentieth century changed all that. Areas of the city became increasingly segregated by social class, by income, by race, by nationality, and so on.

The middle class ignored the Peeps and considered them a harmless divertissement for "the great unwashed." The middle class, in fact, did not start seeing moving pictures regularly until after 1910. By then, they were viewed in Nickelodeons, where the moving images were projected on a screen, and the audience sat in seats. Also by then, Peep Shows became, more or less, a relic of the past.

Today, however, Peep Shows have made a comeback. They are both similar and different from the Peep Shows of yesterday. Today's Peeps show only pornographic movies — aimed at a male audience, both gay and straight. They are usually viewed in a booth with the image projected on the wall. The films are in Super-8, in color, and mostly silent. They

ENTER BOOTHS ON RED LIGHTS. Above each booth is a pair of light bulbs: one red, one green. When the red bulb is on, the booth is occupied. When the green bulb is on, the booth is unoccupied. Inside each booth is a slot into which a quarter or a token is dropped. This lights up the red bulb, and activates the movie.

The Peep Show Palace itself is dark, illuminated by black lights. Certain areas are bathed in pools of amber light. There is a speaker above the entrance, and a radio is always on, tuned to "KISS — 108 on your FM dial!" The walls are all painted black. And next to each booth is a sign that names the movie playing in the booth.

Cruising starts immediately. Cruising, to say the least, is one of the strangest activities devised by humankind, especially in a quickie

shut, to prevent others from coming in. This is usually the guy who is being done. Some people like to have three- or more-somes, so they leave the door ajar. But that is an exception rather than the rule. Every ninety seconds the movie stops, and a naked light bulb pops on, illuminating the booth. Simultaneously, the green light outside the booth lights up. The attendants keep an eye out for the booths that are closed when the green lights are on. That means that booths are occupied, but coins aren't being dropped into the slot. Then they bang on the door, threatening the inhabitants. The guys using the booths have to keep feeding quarters into a slot, which usually amounts to two or three dollars for about eight to ten minutes of fun.

Then one or both of the partners blissfully cum, adding to the jism that coats the floor. Then an awkward, silent pulling up of pants and zippers follow. Now there is often a bit of chatter: "You come (cum) here often?" "You live around here?" "What's your name?" Sometimes there is just silence — and a furtive slipping out of the booth. But often there is a pleasant "Thank you. It was fun."

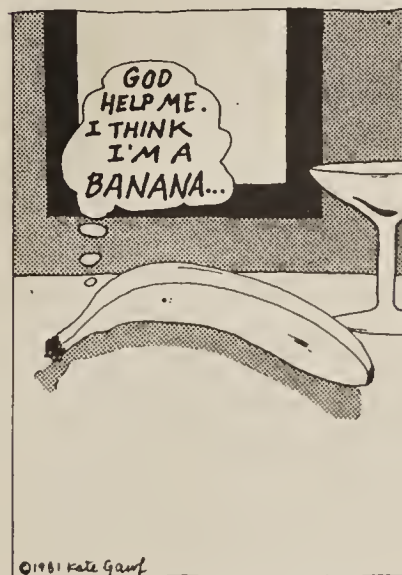
When it's all over, when I leave the Peep Show Palace, I have different feelings. If I have been rejected, I feel frustrated, depressed, tired and humiliated, and believe that I go there to satisfy masochistic urges — and swear that I will never go there again. But if I have scored, have had a great (meaningful?) quickie, I feel confident and relaxed.

The Peeps of today satisfy similar needs and urges to the Peeps of yesterday, indeed gays today are in a position similar to that of the urban industrial worker at the turn of the century. We are outsiders; we are exploited; we are occupying cities in increasing numbers; and we are becoming a force within those cities. The Peeps are still an escape — an escape from an often inhospitable world.

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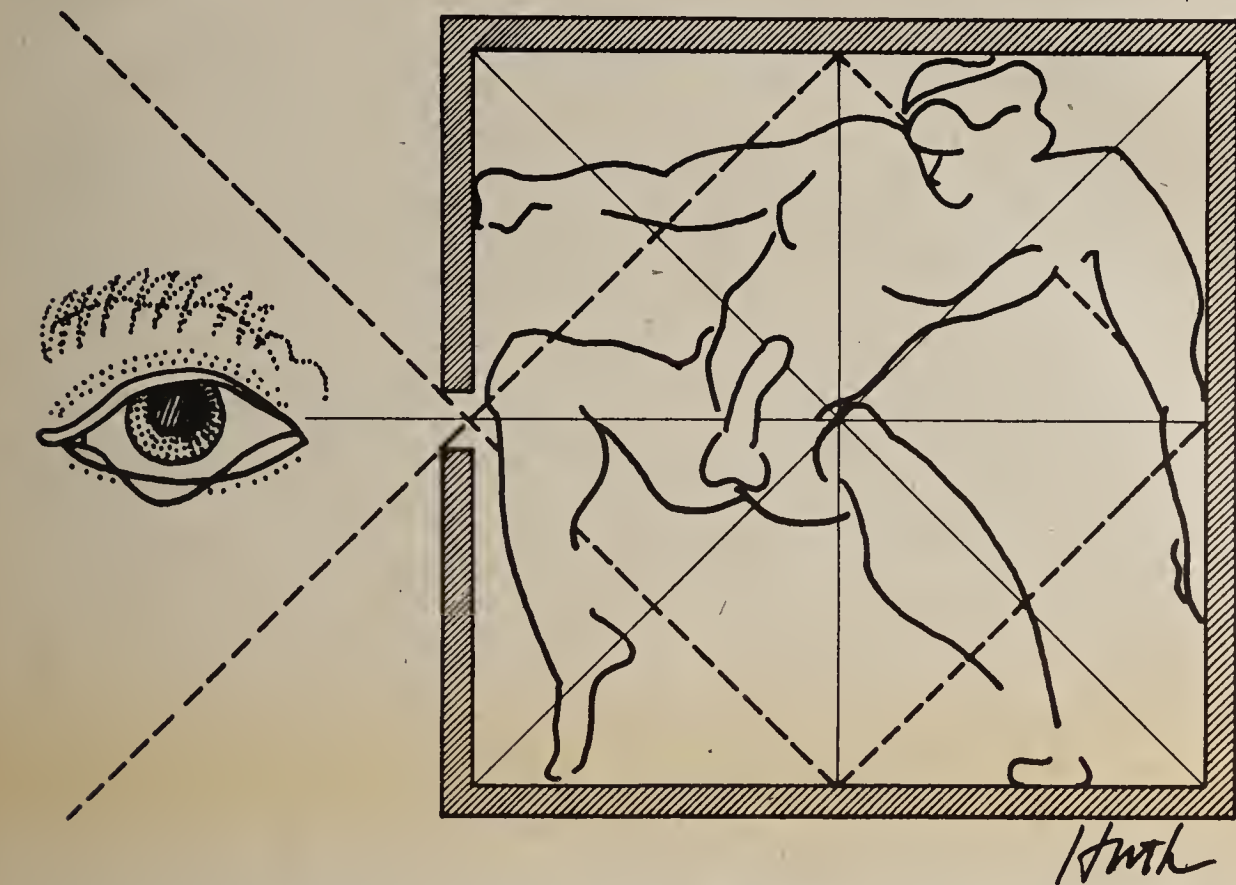
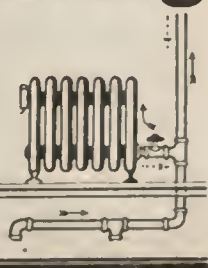
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The predominant fact of life for the immigrant and the urban poor at the turn of the century was work — half of every 24 hours, usually from 6 a.m. to 6 p.m. — was spent on the job. Often during the winter months, people did not see sunlight away from work. They lived hard, tough lives, crowded together in tenements, exploited by landlords, employers and merchants.

They had little time available for entertainment. Their chief gathering place was the neighborhood saloon. That changed, however, at about 1892, when moving pictures got their start in places called Penny Arcades and Peep Shows.

To see a Peep Show back then you dropped a penny into a slot, looked into an aperture like that of a stereoscope, and turned a crank. A light popped on, and you watched images, like a well-endowed Fatima, fully-clothed, doing a shimmy; or a body builder, in a loin cloth, flexing his muscles; or a boy squirting a hose at a well-dressed man. The Peeps contained no stories, just a series of moving images. Music, coming from a phonograph, accompanied the Peeps.

These penny-in-the-slot movies, as the Peeps were called, became extremely popular with the turn-of-the-century urban poor. It afforded them an escape from their work-weary lives, and plunged them, momentarily, into another world. The Peeps grew in popularity and, in fact, became the foundation on which the movie industry was built.

Even in 1892, Peep Shows had a pornographic bent. In fact, the more salacious the Peep the more money it raked in. But the Peeps were tame compared to today's fare. The box-office sensations of the day were "What the Bootblack Saw" and "How Bridget Served the Salad Undressed."

usually cost a quarter to see. You still drop a coin into a slot, and you still only get about ninety seconds worth of film. Music, blaring from a radio, usually accompanies today's Peeps. In one respect, however, today's Peeps are very different from yesterday's because some Peep Show Palaces have become magnets that attract gay men who are out for quick sex.

I am a sometimes habitue of Peep Shows and there is one Peep in particular, in Boston's Combat Zone, that I especially like. Once I tricked there with a guy who asked me, after we had both come, why I was there? I thought a moment. "It depends," I said. "On what?" he asked. "On my moods," I replied. "Moods? What do you mean?" I shrugged my shoulders and said I didn't know. Afterwards, I thought about it. What in fact were the moods that drove me to the Peeps?

I sometimes go there when I am angry and need an immediate release for that anger. I sometimes go there when I am depressed, when I am lonely, when I don't have anyone with whom to spend the night. I go there for contact, to get physically close to another man. I go there when I am bored and need to juice up my life with a little excitement. I go there when I am scared and want to be around people. . . And I sometimes go there simply because I am horny.

All kinds of guys go there: Lawyers. Bankers. Carpenters. Truck drivers. Accountants. Bus boys. Waiters. Bartenders. Teachers. Students. Principals. Interior designers. Secretaries. Nurses. Hunters. Hustlers. Hair stylists. Construction workers. Policemen. Detectives. Lovers. Sons. Brothers. Uncles. Grandfathers. And fathers.

When you first enter my favorite Combat Zone Peep, you are hit with a sign that reads: DO NOT

situation like the Peeps. My feelings about cruising are ambivalent. I love the chase; the thrill of victory; the excitement of discovery. But I also hate the indifference and the frequent rejections.

When I am rejected, I think that no one in the Peeps is making it with anyone. Then I look up and see that all the red lights are lit; that the booths are all occupied. I begin to feel desperate, and see endless hot and cold numbers going off with other hot and cold numbers, totally oblivious of me.

Basically, there are two ways whereby you can invite someone into or get invited into a booth for sex. You can cruise the aisles, see someone you like, look him in the eye, connect, linger a moment, then either you walk to a booth and see if he follow or you ask him outright if he wants to join you in a booth. The other way is to seek out someone already in a booth. His door is ajar, you peek in, like what you see, and inch open the door. If the guy doesn't shut the door in your face, and if, when you see him more clearly, you are still interested, then it's a match.

The booths in this Peep are large, as large as a good size bathroom, and are illuminated only by the silent porno movie that flickers on the wall. After I enter a booth, I usually wait a moment, try not to make the first move. This comes from my fear that the other guy might be a cop. There is sometimes a certain amount of through-the-pants-penis rubbing. Then without further ado, dicks are whipped out, and almost immediately cock sucking begins. Some men get hard almost immediately. Some men, however, stay soft the whole time. There is rarely any kissing.

The doors into the booths cannot be locked. One of the partners has to stand up against it to keep it

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The Saxe Case

Continued from page 3

"In the minds of some people . . . there is still this cloud of the computerized drug and gambling ring thing. Local people in Boston are probably more aware that it was a complete, total 100 percent fabrication, but people in other parts of the country, where only the initial lies got picked up and none of the follow-up, they may wonder what this is all about. I am very concerned that I not be viewed as one of these people who burnt-out and got into some bizarre thing. I think the media loves to pick up on people from the '60s and '70s who were political at one time and then get involved in something really off-base. The media forget that there are many of us who were political and committed at that time and who are political and committed now and not involved in drug dealing and not involved in following a guru and not involved in becoming a market analyst. The press would have loved me to become a drug dealer or become involved in gambling. But that is completely antithetical to everything I believe in, everything I am.

Saxe has spent a large part of her life in prison. I asked her to talk about how she saw those seven years. "People think of prison as a

suspension of your life, but it isn't. It is an integral part of my life. It is something that I wouldn't just put behind me like some baggage that I would leave behind, any more than I would put my political history behind me or any part of my life.

"My life is in transition now and my life is going to continue to change, but that will continue to be some of the material that is incorporated into what and who I am at any future point in my life. It has also affected me and changed me in ways that will continue to be a part of me. I will continue to want to do work around prisons. I've really seen up close and first hand the stupidity and the brutality of the whole concept and way the prisons are run and the harm it does to the people caught up in them, work in them, and the society they feed on. . .

"The prison system itself feeds on society. It drains society of resources that could be better used in more creative ways. Prison is a place where people who are already hurt and abused and strike out because of that abuse, are hurt and abused some more and released to strike out harder.

"Families and Friends of Prisoners [a local prisoner's rights

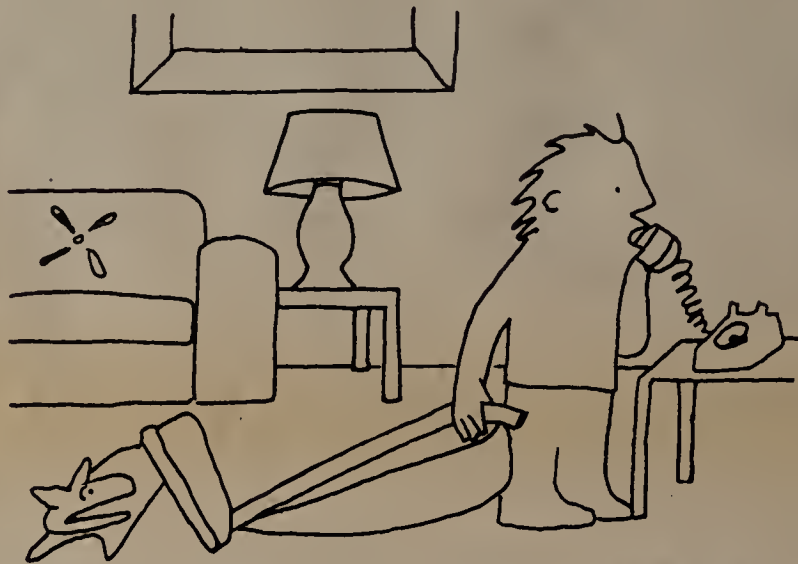
group] talks a lot about how people need to feel interested in what goes on in prisons as members of the community that people are coming home to. There is this incredible separation now between us and them. Right now I'm in this state where I don't know if I'm an us or a them.

"The public has this attitude that 'These people are locked away, they are unfit to live out among us and anything that is done to them doesn't matter because it won't ever effect us.' But that isn't true. How people are treated in prison will effect everyone, unless you believe people should be given life sentences or killed for shoplifting. . . . The prison system does the opposite of what it claims to do."

During those seven years in prison, Saxe kept busy. She worked on the computer program for five years, first as a student, then as a teacher. She spent three and a half years working in the prison law library and aided many other prisoners with their legal problems. When she was released she was in the process of helping to set up a legal clinic in Framingham. She helped start the AIM program, which gives para-legal aid and child custody support to incarcerated mothers, and the Sesame Street Program, which teaches child development to prisoners and certifies them as day care workers.

About the Sesame Street Program Saxe says, "A few of us got permission to use the storage room adjacent to the visiting room. We got some donations and began fixing the room up, carpeting it, painting it, stocking it with toys. We turned it into an ongoing playroom. It is a more relaxed setting for mothers to be with their children, which has an added importance now that all yard visits have stopped and all visits need to take place indoors."

In addition to all that, Saxe often served as the contact person inside Framingham to help facilitate getting feminist productions, theatre, and music behind the walls.



Man (Bill) accidentally vacuums up dog (Fred) while pausing to answer the telephone

G and S

Continued from page 10

The company folded last year, but for the past 100 years or so — even in new productions — the direction and staging of the original shows was kept. There were always fights among aficionados as to whether a new bit of business was good or if it sullied a sacred text. I can remember seeing a production of *Iolanthe* in London and being both amazed and dismayed that the orchestration, inflections and timing were *exactly* the same as on the record I had at home.

But I think that it is this feeling of sameness — of a unified world that never changes — that reinforces the feeling of safeness and security that I and other faggots felt about the operas. The romance was too pale to take seriously, you could identify with the older, witty queen-type figure, and although the works were not specifically gay, they were not at all threateningly heterosexual.

After all this I've made it sound as though liking Gilbert and Sullivan is an almost sociopathic, pseudo-psychotic act of self denial and social actualization. I like the operas, I liked them at 13 and I like them now. Whatever else goes along with them they are witty, well written and contain some of the best light opera/popular music ever written. They were for me (and I suspect other gay men) an important aspect of forming a gay identity and dealing with all those confusing, difficult emotions: aside from a current appreciation I also have a deeply nostalgic feeling for the works and I watched the new *Pirates* with both pleasure and some mixed feelings.

Although comedy usually dates less than more serious forms, the G & S operas are somewhat dated. They play best now if they are somewhat played *against* their own tone: self-mocking rather than straight faced. Director Leach has gone all out and, for the most part, has succeeded. While Gilbert pokes gentle fun at his already parodied characters this new *Pirates* does a double nod and wink at the audience; the characters have been turned into cartoons. The original stage business (most of which was sort of high-tone music hall and low-tone serious business) is replaced with broad, physical, capering. Leach knows that the material is not going to make it (for a broad audience) on its own and gives it all the help it needs. Sometimes this works wonderfully (as in the very funny "With cat-like tread" number) and sometimes the concepts just don't fan out the way they are supposed to (the policemen numbers all look like a crazed Twala Tharp "March of the Wooden Soldiers" without any rhyme or reason).

Peter Noone (the ex-Herman of the Hermits) and Caroline Peyton make very boring lovers, although both are in quite good voice; she especially, with a lovely coloratura-soprano that effortlessly gets through difficult numbers that remain beautiful while verging on parody. Marsha Bagwell is a hefty nursemaid with strong voice and standard, although very funny, comic timing. Leo Lyden is a rather uninspired Major-General; he manages to get through the patter songs with all the words in the

right places but rather joylessly.

The big departure is the pirate king (James Belushi). Leach's conception is an Erroll Flynn swash-buckler who, though a bumbler, is a romantic leading man type. While the operas are usually played with much gusto but little feeling the introduction of a more "romantic" type (even as a clown) is surprising. I suspect that while the other characters being parodied are Victorian types (and made fun of, quietly, by Gilbert), Belushi's portrayal is more contemporary: closer to us than the others in both tone and ambience.

While watching the show I felt a certain sadness. The technical precision of language and nuance that I had appreciated as a young queen — and which dates and cultivates a certain élan about the operas — was missing. The modern slapstick, dancing, and double-edged parody that had replaced it were fine and lots of fun and probably the only way to do the show these days. Somehow, it felt like *The Pirates of Penzance* for straight people. I'm not sure why, but I felt nostalgic for the old way that I remember — the songs and the bits of business. Although god knows, the social and emotional aspects of myself that were attracted to that 20 years ago were hardly healthy, and I've hopefully shed most of them.

Culture and people both change. Sometimes at the same pace, sometimes out of synch. I can't imagine watching the *Pirates* that I used to love, but I can't help missing it either.

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Working for Gay/Lesbian Liberation — Taking Our Own Issues Seriously

Continued from page 9

Many gay people end up doing political work on other issues and don't put their main focus specifically into lesbian/gay liberation. I wondered if that had been the case for any of the filmmakers.

Julie: To me it did feel great to work on something very specific to lesbian/gay issues. I'd been involved for years and gone to meeting after meeting around issues like abortion . . . and violence against women (which does affect me directly as a woman). But I got to a place where I just didn't know what I wanted to do next. I wasn't going to do anything until it really felt right and connected. Working on this film felt right. Now that I'm finished with the film I made a decision to work with the lesbian/gay speakers bureau.

It has taken me a long time to feel like consciousness-raising is valid work, but I do think working to change people's attitudes about lesbians and gay men is important.

Cathy: Working on this film made it possible to work with people with left-wing politics and feminist politics as well as people who supported gay/lesbian liberation. It wasn't having to make a choice or split yourself. It was wonderful that within the context of left and feminist politics we got to focus on gay liberation. It was very exciting, very self-affirming.

Robin: I want to say that what's been really important for me is that this project was my coming out as a political person in a collective way. I felt that I had a lot of say in what went on and I learned how to say things and how to be open with my beliefs and not scared to death to talk to people. I feel a lot stronger about doing whatever political work I do now because of this experience.

Cathy: Do you think it would have been different if it hadn't been about gay stuff?

Robin: Yes. It was a very personal experience and that was a major reason why I liked it so much and why it and me have gotten along so well.

Margaret: I learned that this is my political work — bringing out how central rigid gender roles are to maintaining every other kind of social system. Homophobia is the mechanism for keeping people in certain rigid gender roles. Breaking through that has a tremendous amount to do with making the kind of political changes that I would like to see.

Pink Triangles is available from Cambridge Documentary Films, P.O. Box 385, Cambridge, MA 02139, (617) 354-3677. Rental fees are \$50.00 for one day, \$65.00 for two days, \$108.00 for one week. Purchase price is \$500.00. The Study Guide comes with the film. Copies can be purchased for \$4.00.

Technical Credits: Camera, editing: Renner Wunderlich; sound: Carol Bellin, Noel Buckner, Mary Dore, Nancy Falk, Margaret Lazarus; lighting: Joe Vitagliano, Renner Wunderlich.

Pink Triangles will be shown as a benefit for the 10th Anniversary of the Gay and Lesbian Speaker's Bureau on Saturday, June 19, at 8:00 p.m. at the BU Law School Auditorium, 765 Commonwealth Ave. \$3 donation. For more information, call 354-0133.

Tax Charges

Continued from page 3

tion one computer . . .

"We've been denied access to the computer site ever since the raid. They have refused to let us remove our property, they have refused to recognize our equity in the site. They have frozen all our financial assets. There is this image that the public has that the money they are talking about (that they say we owe taxes on) was somehow made through drugs and gambling. We can account for every penny through contracts we had on legitimate work. . . . That's where all our money came from. The state intends to take over that site and open their own computer program, which is why they are trying to expropriate it. But they are going to run it themselves, as opposed to letting prisoners run it, and I don't think it will be successful.

"We filed a motion on May 4 with the Court to the effect that we would like an architect, a photographer and at least one member of the original computer company group, to have access to the computer site and to make a thorough inspection and document with

photographs and assess the value of the site for the purposes of explaining where all this so-called money we are supposed to owe went, to explaining why we felt we were entitled to all the deductions that brought our partnership share under the reportable amount and why loans were being repaid that had been made in years where we didn't make any money. There were years when all the money, everything, went back in to the

program, and a lot of that was in the form of personal loans which were then paid back and which are not taxable. The judge has not ruled on our motion yet."

That seems to be the main argument of the defense's case: that after taking all the legitimate deductions they did not earn enough money to have to file or pay taxes.

The next hearing in this case will be June 1.



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Black Men-White Men Social/Support Group
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BAGLY (Boston Alliance of Gay and Lesbian Youth,
GCN Box 10GY, 22 Bromfield,
Boston 02108 491-0242, 262-2473
Boston Asian Gay Men & Lesbians
c/o Glad Day Bookshop, 22 Bromfield St.
Boston, 02108 542-0144

Boston Institute for Gay Studies
Box 2750, Boston 02208 491-8245 or 720-0693
Boston Lesbian & Gay History Project
c/o Interrante, 24 Greenwich Pk #1, Boston 02118
Cauldron Exp. Theater, 22 Randolph St.
Chilren Mountain Club 524-8575
Box 104, 104 Charles St., Boston 02114 275-1336

El Comité Latino de lesbianas y homosexuales de Boston
P.O. Box 365, Cambridge, 02139 783-5250 or 354-1755
Fathers in Transition (Gay/BI),
c/o GCN, Box 6, 22 Bromfield St., Boston 02108

Gay and Lesbian Physicians of
New England (617) 482-6874 or 247-5485

GAY HOTLINE (6pm-Mid.) Mon-Fri 426-9371
Gay Professional Men's Group 944-4818
Gay and Lesbian Speakers Bureau,
P.O. Box 2232, Boston 02107 354-0133

Lesbian and Gay Folkdancing 661-7223
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Lesbian & Gay History Project 424-1993
Lesbian and Gay Hotline (6-12pm), Mon-Fri 426-9371

Merry Mount Music Soc.,
Box 401, 104 Charles St. Boston 02114 236-4888

Outreach Institute, Box 368, Kenmore St., 02215 277-3454

Parents and Friends of Gays
76 Brook Hill Rd. Milton, 02167 436-5393

Project Place, 32 Rutland St. 02118 267-9150

Watchline (Fri-Mon 7-10pm) 262-5250

POLITICAL/LEGAL

B.U. Gay and Lesbian Legal Association 236-4710

B.U. Law School, 755 Comm. Ave.
Cambridge Gay Political Caucus,
c/o GCN, Box 2, 22 Bromfield St., Boston, 02108

Civil Liberties Union of Mass. 742-8020

GLAD (Gay and Lesbian Advocates
and Defenders), 2 Park Sq., Boston 426-1350

Harvard Committee on Gay and Lesbian Legal Issues
Roscoe Pound Hall, Cambridge, 02138

Lesbian/Gay Prisoner Project
c/o GCN, 22 Bromfield, Boston 02108

Mass Gay Political Caucus
Box 179, 118 Mass. Ave. Boston 02115471-8404, 262-1565

National Lawyers Guild,
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Gay/Lesbian Concern Group of Boston College
Boston College, Chestnut Hill MA 02167 262-2473

UMass/Boston Lesbian & Gay Center
Dorchester 02125 287-1900x2169

Harvard-Radcliffe Gay Info. (M-F, 6-12) 495-5476

Gays at MIT, Rm. 50-306, Cambridge 02139 253-5440

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Tufts Gay Community,
c/o Student Activities Office, Medford 02155

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Gay Professional Women's Assn.,
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Lesbian Liberation, c/o Women's Center
Miriam Rosenberg (counseling) 1-358-7512

National Organization for Women
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Tufts Women's Center 628-5000 x793

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Eastern Mass. (617)

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Frenz & Luvvers, Box 213, W. Boylston, 01583
Gay Hotline 756-0730

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Montachusett Gay Alliance, Fitchburg 342-5117

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RELIGIOUS

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MCC Worcester, 2 Wellington St., 753-8360

WOMEN

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St., Provincetown 02657 (4-6pm)

New Bedford Women's Clinic 996-3341

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Clark U. Gay Alliance, 950 Main, A-70

Gay Outreach Assoc. for Lowell (Univ.) Students
South Campus, Student Union Rm 348 453-3804

Salem State Gay Task Force
Salem St. College, Salem 01970 745-0556 (ext. 209)

Western Mass. (413)

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Berkshire County Gay Coalition, P.O. Box 1562,
Pittsfield 01201, 442-1819

Lesbian and Gay Men's Counseling Collective
406F Student Union, UMass, Amherst 545-2645

Help Line 664-6391, 664-6392

Pioneer Valley People's Gay Alliance
Box 181, Northampton, 01061 586-5979

Dignity/Springfield, P.O. Box 1604 Springfield 01101

WOMEN

Common Woman Club, 78 Masonic St.,
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Gay Women's Caucus, Amherst 545-3438

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Lesbian Union, 920 Campus Center,
UMass, Amherst 01003 545-3438

People's Gay Alliance, RSO 368 Student
Union, UMass, Amherst, 01002 545-0154

Williams Gay Peoples Union
S.U. Box 3212, Williams College, Williamstown 01267

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139, New Haven 06505

Gay Switchboard, Hartford, M-S 1-11 pm,
Sun 1-5 pm, P.O. Box 514, Hartford 06101 522-5575

Gay and Lesbian Switchboard, New Haven,
P.O. Box 72, 06501; M-F 8-11 pm 624-6869

Gay Spirit (WVUH, 91.3FM) Thurs 8:30pm

George W. Henry Foundation (counseling),
45 Church St., Hartford 06103 522-2646

Greater Hartford Lesbian & Gay Taskforce
Institute of Social Ethics/Gay National Archives,
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WOMEN

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Women's Center, Manchester Community
College, P.O. Box 1046, Manchester, 06040 646-4900

Women's Center, UConn, Box U-118,
Storrs 06828 486-4738

Women's Center, Wesleyan, Box WW,
Wesleyan Sta., Middletown 06457 347-9411

Women's Liberation Center, New Haven,
614 Orange St., New Haven 06510 436-2488

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Alternate Lifestyles Awareness Group,
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New Haven 06515 397-4331

Eros, Gay Students at Trinity College
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Gay Alliance at Yale,
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Gay Alliance, UConn, Box U-8, Storrs, 06268

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Lesbian and Gay Community at Conn. College
P.O. Box 1295, New London 06320 442-7458

Gay Student Ctr. Yale, Box 2031, New Haven 06520

Lesbian/Gay Student Alliance UConn
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P.O. Box 348, Belden Sta. Norwalk, 06850 233-8325

Dignity/Hartford, P.O. Box 72, Hartford 06141

Dignity/New Haven, P.O. Box 285, West Haven 06516

Integrity/Hartford, P.O. Box 3681,
Central Sta., Hartford 06103 522-2646

Integrity/New Haven, P.O. Box 1777,
New Haven 06507 787-1518

MCC/Hartford, P.O. Box 514, Hartford 06101 522-5575

MCC/New Haven, P.O. Box 1273,
New Haven 06505 777-9808

MEDICAL/COUNSELING

Gay AA (Danbury) 748-5341

Gay Health Workers at YNHH,
Box 2031, Yale St., New Haven, 06520 436-8354

Moonseed (counseling) 727-0379

Rhode Island (401)

Rhode Island Gay and Lesbian Youth 751-3322, 272-9247

Families of Gay Persons 723-0050

Gay Help Line 751-3322

Box 5671, Weybosset Hill Sta. 02903 8pm-midnight

Gay Community Services of R.I.,
Box 6563, Providence 02940 728-9269

Providence Gay Group of AA
Counseling & Consulting 728-6023

161 Prospect Hill, Newport 02840 331-2047

Gay Women of Brown, c/o Sarah Doyle Women's Center,
186 Meeting St., Providence, 02912 863-2189

Women's Growth Ctr.,
97 Knowles St., Pawtucket 028

Calendar



Boston, MA — Front Runners Boston, gay and lesbian running group. Info: 825-0181.

Boston, MA — Chiltern Mt. Club. Regularly scheduled sports events and general info #s for outdoors events: general #s: John 275-1336 and 864-0823; volleyball Dee 266-2147; basketball 236-1914.

weekly events sunday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 2 to 5pm at St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 491-0242.

Boston, MA — Musically Speaking. Women's programming music, ideas and announcements. Call Melanie at 494-8810 with events and comments. (WMBR, 88.1FM) 1-4pm.

Boston, MA — Boston's Other Voice. Weekly discussions of problems facing the lesbian/gay community. News, interviews, calendar, music. 10:30pm. WROR, 98.5FM

Boston, MA — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.

Keene, NH — Potlucks and other fun get-togethers for lesbians. First Suns. (2pm) and third Tues or Wed (6pm). Info: Keene Klondykes, Box 261, Gilsum NH 03448.

Concord, NH — Concord Area gay Youth support group for youth 16-22, rap session and social time. Carpools & counseling available. Info: Scott or Joe 224-6931.

Concord, NH — Concord Men's Group. Newsletter staff and Gay Prisoner Support Project. Sunday Brunch. 12:30-2:30. 67 Thorndike St. Info: Joe 224-6931

Acton, MA — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.

coming events

Project Piece Hotline Training begins June 5. Orientation every Wed. at 6:30pm. For info call 262-3740.

Boston, MA — Watchline, an action organization for gays and lesbians monitoring anti-gay/lesbian violence. Report incidents to Watchline (Mon.-Fri., 7-10pm): (617) 262-5250.

New Hampshire — Parents of Gays Support Group now forming. Feel free to contact: NH Parents of Gays, 140 Kimball Hill Road, Hudson, NH 03051, or call (603) 880-7219. The organization needs your support to become a reality.

Boston, MA — "Lesbian Nation New Art Invisible Art Show" at the Cauldron Experimental Theater, 22 Randolph St. All of June and July. To exhibit work call Willow 492-2370.

The Second Wave, a feminist journal of radical politics and literature, is opening its collective to new members. Currently all members are white and we would especially welcome women of color — lesbian, heterosexual and bisexual — with radical and anti-racist politics. We'd like new members with interest/experience in layout, graphics, editorial work, fundraising, sales and distribution. For more info call: Sally at 232-0117.

Burlington, VT — Gay AA meets every Tues. 8:30pm at Executive Sq. (ground floor), 346 Shelburne Rd. Info: 863-5164.

Somerville, MA — Anybody interested in being part of an all-wimmins softball team, call Ginny or Ann at 324-9231, or Mary at 776-4595.

Fremingham/Milford/Franklin, MA — Tri-county Assoc. Gay social club. All ages welcome. Info: 528-6544.

Orono, ME — Wilde-Stein Club. Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl, Memorial Union, UMO. 7pm.

Orleans, MA — Shoreline, a social group alternative to the bars on Cape Cod, meets second Sundays. Info: Box 1614, Orleans, MA 02653.

Northern VUNH League of Gays (LOGS) meets third Sun. Info: (802) 626-3618 or write: Box 703, St. Johnsbury, VT 05819

Central VT — Central Vermont Gay Men (CVGM) meets first Sun. of the month for socializing, business and a meal. Info: Box 42, Barre, 05641.

monday

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O.Box 1394, Portsmouth 03801.

Nashua, NH — Nashua Area Gays meet 8pm. Info: Tony 888-7933, or write: Nashua Area Gays, Box 3472, Nashua 03061.

tuesday

Boston, MA — The Cauldron Experimental Theater Collective meets every other Tuesday at 7:20 for scheduling, grant-writing and support. For more info call 542-8575 (and leave message if no one is there).

Brattleboro, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

Pittsfield, MA — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

wednesday

Boston, MA — Fathers in Transition, a conservative group of gay/bi fathers, meets every Wed. for friendship and support. Info: Gay Fathers, c/o Box 6, GCN, 22 Bromfield, Boston 02108.

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY): New person's meeting 6-7pm; General meeting and group discussion 7-9pm. Youth 22 and under. St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 491-0242.

Boston, MA — Walk-In VD screening and treatment for and by gay men. 8:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

A women's coteriehouse collective is disbanding and has some financial resources to make available to women's groups. If interested send brief statement of your group's goals and financial needs to: 20 Oxford St., Somerville, MA 02143.

If you have a few hours every couple of weeks to spend hanging out with a teenager or child of a lesbian mother, give a call to Julie (after 6pm) at 491-5020.

may 24 mon

Boston, MA — The Boston Lesbian and Gay Pride Committee will meet every Monday from now until June 14. Everybody interested in making this the biggest and best parade ever is invited to attend. Come to 131 Clarendon St. (near Copley Sq.) at 7pm and help out! Call 262-4777 or 731-6737 for more info.

Boston, MA — Lesbian/Gay Task Force, a group working to build a powerful lesbian and gay presence in disarmament efforts and to promote discussion of the connections between the militaristic arms buildup and homophobia, sexism and racism, will be meeting to discuss plans for the June 12 March at the UN Special Session on Disarmament. New members very welcome! Dignity Office, 4th floor, Arlington St. Church, 355 Boylston St. 7:30pm. Info: 661-0974.

Boston, MA — June 12 Disarmament March bus tickets for lesbian/gay bus on sale now. \$20 round trip to NYC. Space is limited. Leaving 6am Sat. Returning late Sat eve. Info: (617) 497-6754 (and specify the gay bus).

Boston, MA — Boston Gay Men's Chorus meets every Wed. 8:45-9pm. Community Music Ctr, 48 Warren Ave. (So.End) Info: 625-3247.

Nashua, NH — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on the second Wed. and 4th Thurs. of each month. 7pm. Business meetings on first Sats. 5pm. Info: (603) 889-1416.

Bridgewater, MA — South Shore Gay and Lesbian Alliance meets Weds. Info: 586-1503.

Hartford, CT — Lesbian AA meeting. Hill Ctr., 350 Farmington Ave. 8pm. Info: (203) 232-9737 or 742-8203.

Cambridge, MA — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 8-10pm. Info: 354-8807

Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Hyannis, MA — Lesbian Support Group meets first Wed. of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Auguste, ME — Gay/Lesbian AA (Alcoholics Anonymous) meeting. All Souls Unitarian Church, 11 King St. 8pm. Open to all.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

Hempden County, MA — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

thursday

BOSTON, MA — GAY COMMUNITY NEWS (THAT'S US FOLKS!). COME HELP PROOF-READ. BEGINS 6-ISH. REFRESHMENTS AND GOOD TIMES. 22 BROMFIELD ST. (NEAR PARK ST. T) INFO: 426-4469.

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 424-1993.

Somerville, MA — TV/TS Peer Support Group meets at the Gender Clinic. 7:15-9:15. Info: Martha 666-8280.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

25 tues

Salem, MA — North Shore Lesbian and Gay Alliance. Meet the candidates for Mass. State Senate. 7:30pm. Salem 5-cent Savings, 210 Essex St.

26 wed

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) for youth 22 and under. "Sexism and racism" will be the discussion topic at 7pm. New person's meeting from 6-7. See Sundays (weekly) above for location or call 491-0242.

Cambridge, MA — Women's Center weekly informal discussions. Tonight's topic is "living alone." 46 Pleasant St. (Central Sq.)

27 thurs

Boston, MA — GCN volunteer proofreading. Call 426-4469 for time (varies from week to week). See Thursdays above.

Boston, MA — Benefit dance at the Pipeline bar, 9 Lansdowne St. (near Fenway Park, Boylston and Park Dr.) for the June 12 Disarmament March at the United Nations. Dancing, bake sale, balloons, bus tickets for the march on sale. Women and men welcome. 8pm. \$2 donation.

Boston, MA — Triangle Theater Co. presents *Niagara Falls* by Victor Bumbalo, the 1981 new play entry of the Glines Arts Festival, at the Theater Loft, 811 Boylston St. 8pm. Thurs, Fri and Sat eves through June 12. Info: 536-3261 (6-8pm only).

Worcester, MA — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Boston, MA — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St.

Boston, MA — The Mass. Gay Political Caucus meets on the first and third Thursdays at 7:30pm. 755 Boylston St. Rm. 215. New members welcome. Info: 471-8404.

New London, CT — Lesbian and Gay community at Connecticut College weekly meeting. Discussion, planning and outreach 9pm. Fanning Hall Rm 412. Info: 442-7458.

friday

Boston, MA — GAY COMMUNITY NEWS ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVENINGS. COME BY FOR A FEW HOURS ANY TIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WELL COME! 22 BROMFIELD ST. (NEAR PARK ST. T STOP). INFO: 426-4469. THANKS!

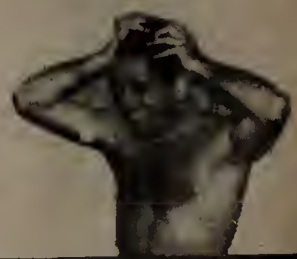
Hartford, CT — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities.

Pittsfield, MA — Weekly meetings of Lesbians United. Info: Women's Services center, 499-2425.

Concord, NH — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion. 67 Thorndike St. Info: Joe 224-6931.

saturday

Providence, RI — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Helo Line 751-3322 (eves).



Boston, MA — Oasis, a coffeehouse with entertainment. Tonight (and every Thursday in May): Anne Caputi, music to change our lives. 355 Boylston St. (Near Arlington). Doors open at 7:30 and close for the performance at 8. \$3. Everybody welcome!

Cambridge, MA — The Duo Chevalier/Strange performs Songs of Love and Life, Church of the New Jerusalem, Swedenborgian, 50 Quincy St. 8pm. (\$3 low income).

28 fri

Boston, MA — GAY COMMUNITY NEWS VOLUNTEER NIGHT FOR SENDING OUT THE PAPER TO SUBSCRIBERS. SEE FRIDAYS ABOVE FOR DETAILS.

Boston, MA — Sixth Annual Gathering of Lesbian and Gay People in AA. May 28-31. Emmanuel College (Fenway). Workshops, meetings, dance. 700 people from all over U.S. Info: Helen 567-2045 or Dick 523-8187.

Concord, NH — Concord Men's Group (almost) weekly discussion. Tonight: The fear of homosexuals (homophobia) in NH. Info: (603) 224-6931 (10am-10pm).

29 sat

Boston, MA — Women's Action to Dismantle the War Machine and Create a New Future. Assemble at noon for events at MIT. March/Parade to Copley Square with events at Copley Square at 1:30. Info: Susan at Mobilization for Survival 354-0008.

Boston, MA — Chiltern Mt. Club. Three events: St. Croix Canoe Trip (Info: Jan 617) 522-6226; Whitewater Canoe Camping (Info: John 275-1336); St. John River Canoe Trip (Info: Roy 247-1206).

The deadline for Calendar items is Tuesday at noon for the following issue.